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Rev. J. Hughes M.A.

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LECTURES
ON THE
GOSPEL OF ST. MATTHEW:
AMONG WHICH
ARE INTRODUCED ELEVEN LECTURES
ON THE EARLY PARTS OF THE
BIBLE,
AND ON
THE TEN COMMANDMENTS:
AS NECESSARY
FOR THE ELUCIDATION OF THE PARABLE
CONTAINED IN THE TWENTIETH CHAPTER OF
THAT GOSPEL.

BY THE
REV. WILLIAM MARSHALL HARTE,
RECTOR OF ST. LUCY, IN THE ISLAND OF BARBADOES.

IN TWO VOLUMES.
VOL. I.

LONDON:
PRINTED FOR THE SOCIETY FOR THE CONVERSION AND
RELIGIOUS INSTRUCTION AND EDUCATION OF
THE NEGROE SLAVES IN THE BRITISH
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ADVERTISEMENT.

THE discourses contained in these volumes were originally preached to a congregation of Negroes in the Island of Barbadoes. With the exception of the introductory discourse, and those which are explanatory of the early part of the Bible and Ten Commandments, they form a series of Lectures on the Gospel of St. Matthew, and in some measure answer the purpose of a commentary on that portion of Scripture, which, on account of its simplicity, and the variety of moral instruction intermixed with the narrative, is usually employed in the instruction of new converts.

The object proposed was to make the Gospel History and the principal truths of Christianity intelligible and

interesting to hearers, who had neither intellectual culture, nor previous acquaintance with religion, and to impress on their minds the necessity of receiving the faith of Christ, and living in obedience to his commandments.

In this view it was necessary to write with a plainness both of words and construction, which, to those who are accustomed even to the plainest discourses in this country, will perhaps appear excessive; yet without degrading the majesty of religion, by improper familiarity of language. The effect on his humble congregation was so consonant to the hopes of the preacher, that, with the encouragement of persons at that time in high authority in the island, he was induced to submit the discourses to competent judges in England, and finally placed them at the disposal of

the Society for the Conversion of the Negro Slaves in the British West-India Islands. By this Society they are now printed, and recommended to their missionaries, as models of that simple and earnest instruction, which, in the mouth of the preacher or catechist, finds its way to the hearts of the ignorant, and as being in all respects so free from exception, that they may be placed without scruple in the hands of the convert for his private reading. The subject matter indeed is of such vital importance, and the manner of treating it so clear and lively, that the volume, though adapted by the plainness of its language to the humblest capacity, may be read with edification and interest by Christians the most advanced in knowledge.

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ACTS xvii. 30.

And the times of this ignorance God winked at ; but now commandeth all men every where to repent.

THESE words are taken from the Bible, with which, if you will come and hear me, I hope to make you better acquainted. When Jesus Christ came down from heaven and lived on earth, which was about eighteen hundred years ago, he found the world very wicked. All men were living in a very bad way, and if it had not been for him, would have lived and died in wickedness and sin, and at their deaths would have certainly gone to the place of everlasting punishment. However, it pleased Almighty God, who is good to us all when

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we do not deserve it, to send his Son into the world, to teach men that they were to give over their wickedness, to repent, to be sorry for all that they had done amiss, to resolve to do so no more, to hear what Jesus said to them, and taught them, to trust to him, and then to live good lives. If they should do this, God promised that he would forgive them, for the sake of Jesus, all that was past, would help them in being better people afterwards, and when they died, that he would for the sake of the same Jesus (who is the Saviour of mankind) receive them into heaven, where they would never die, but be as happy as angels, and not only live for ever, but become happier and happier every day. God, you know, can do this, because God is able to do every thing. Though some people did believe Jesus, did hear what he had to say, and did become good, yet a great many did not: a great many were very wicked, and because they hated him, they put him to death. He knew this

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would be the case, and before his death, he told the twelve men who were always with him, that he should be killed and that after three days he would rise again. It turned out as he said; he was crucified, that is killed, by being fixed up on a cross, and after three days he rose again. He was seen by his friends and companions very often after he rose out of the grave: they handled him, and found that it was he himself: he eat with them and drank with them, and made them sure that he was the same Jesus Christ, our Lord and our Saviour. He stopped on earth for forty days, and then, before his companions, who were called his disciples or scholars, he went up into heaven, where he will stay till he comes again to judge the world, and to send the wicked into everlasting fire, and to take the good into heaven with him. Before he left the earth, he ordered his companions or disciples to go into all the world, and preach concerning him to every body, every where, and to tell them, that

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if they believed in him, were baptized or christened in his name, and obeyed him, they should be saved, and if they did not, they would be damned. Among the men who went about preaching Jesus Christ, was one named Paul. He was a good and a great man. In one of his sermons, he tells those who heard him, that the times of their ignorance God winked at, but now commandeth men every where to repent. It was as if he had said to them: before Jesus Christ came into the world, men were very wicked, but notwithstanding, God did not yet openly reprove them by his Prophets, though they were sufficiently condemned by the witness which God had of himself in their hearts and in all the world: but after Jesus Christ was come into the world, the case was changed; God would have every body know more clearly what they ought to do, and therefore commanded them all to repent of all that they had done amiss, to be sorry in their hearts that they had ever

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offended so good and so merciful a God, and to turn from their sins to Jesus Christ, and he would save them.

Since then Jesus Christ has been preached in this island; since every Sunday we tell people in Church all that they must do and all that they must believe, and since you all live in a Christian country, where churches are built, and the ministers of God's word preach every Sunday, trying all we can to make people live like Christians, that so, when they die, Jesus Christ may receive their souls: you are without excuse, if you do not know more than you do, and become Christians yourselves. Remember, God now commands all men every where to repent.

You would not wish to be overlooked and neglected by him. But how can you know, unless you are taught? And you see, you ought to know. I have therefore determined, with the help and blessing of

6 INTRODUCTORY DISCOURSE.

God, to preach to you every Wednesday evening. I have a great deal to tell you. You must, therefore, come constantly, if you can; you must be very attentive to me, and you must pray to God to open your hearts, that you may attend to all that I say. It gives me pain to see you all living without knowing any thing of your bibles, any thing of Jesus Christ: and as I know, that nobody can be saved, who does not believe in Jesus Christ, I cannot bear to let you go on without doing my best to teach you to know him. It will give me a good deal of trouble, and I shall get no profit by it. You cannot then but know, that I would not take so much trouble, if it was not to do good to you. Your souls are precious in the eyes of God. What is more precious than the soul? The soul lives when the body dies and goes to dust, and it must live either with God and his angels in heaven, or with the devil and wicked spirits in hell. For your soul's sake then, come to hear me. You see

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you cannot live always on earth. You must die and you know not how soon. You must therefore come and be taught how you are to live with God, when you die. Besides, you often see your friends, your relations, and your children die, and when you lose them, you cannot help feeling the loss, and shedding many a bitter tear. How will it comfort you, when I tell you, that they who die in Christ, that is, who die Christians, will go to Christ: and that when it comes to your turn to die, you also will go to Christ, and be with your friends, your relations, and your children, in a world better far than this; a world, where sin and sorrow are never seen; a world, where good Christians die no more, but, as Jesus Christ tells us, are equal unto the angels, and are the children of God, being the children of the resurrection.

In time I hope to see you all made Christians, that is christened, and then living

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like Christians. But before that can be done, you have a great deal to learn, and a great deal to do : and therefore you must lose no opportunity of coming here every Wednesday evening. If you can do so, and are willing, come also on Sundays, either in the morning or in the afternoon : for the church is open at both times : or both in the morning and in the afternoon.

And now, my friends and hearers, no good is ever done by us, in us, or for us, without God's help and assistance ; and therefore I beg you to fall on your knees, and join me in your heart, while I pray to God to hear and bless us for Jesus Christ's sake.

LECTURE I.

ST. MATTHEW iii. 1, 2.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand.

WHEN you were here last I told you, that our Saviour, Jesus Christ, was sent from heaven into this world, about eighteen hundred years ago, that he taught men all that they were to do, and all that they were to believe, that he died to save us, and that he rose from the grave and went up to heaven, to shew us, that if we believe in him, we too should rise from our graves and live with him for ever in heaven. All this you must believe: if you do not believe

it, you will not be Christians: if you do not believe it, he, our great Lord and Master, will not own you for his servants, he will not take care, that you obey his commands in this life, nor will he raise you to a state of happiness with him after your deaths. I told you too, that after God sent this his own blessed Son, Jesus Christ into the world, he commanded all men every where to repent, to be sorry for the past, and to come to Jesus Christ, to trust in him and to obey him. All this you must remember: you must think about this whenever you have time, for this is almost the first thing you have to learn. You see, then, that God desires us to repent, calls upon us to do so, because he knows that we cannot be saved, unless we repent, and resolve to lead new lives, because he knows, that when we are sorry for all we have done wrong, we shall immediately flee to Christ, through whom alone, and for whose sake God has promised to forgive us.

Before Jesus Christ descended from heaven, and was seen as a man in the world, (having been born of a pure virgin through the power of the Almighty) there appeared in the land of Judea, where our Saviour lived, and taught, a most holy, righteous, and excellent man, called John. He was named the Baptist, because he baptized, or as we call it, christened people to prepare them to become Christians. He was a few months older than our Lord himself. It was said of this man, John, by an angel from heaven, that many should rejoice at his birth, that he should be great in the sight of the Lord, (what a character of a mortal man, my hearers) that he should turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; in short, and here was his great business, his most anxious employment, to make ready a people prepared for the Lord, to prepare them to hear and obey the blessed Saviour of the world, and to become Christians. And how

did he do this? By crying out, by telling them plainly and so as to be understood, Repent ye, for the kingdom of heaven is at hand. Shake off all your sins, bid farewell to every wicked thought, word, and action: resolve to walk no more in the ways of sin, and in the paths of wickedness, and come to Christ, the beloved of the Father, believe in him and obey him, and he will wash you from your sins, he will plead with his Father for your pardon, he will give up himself to death to save you, and he will raise you up into heaven.

Such was the saying of John, the forerunner of our Lord, to the people, who flocked to hear him, who came to him, as we read in the Bible, to be baptized by him, and to be prepared for that kingdom, which he said, was at hand. Repent ye, he told them, for the kingdom of heaven is at hand. It is as if he had said, Jesus Christ has come into the world to make a new kingdom, not such as you hear of on

this earth, where kings can do no more than govern and protect you in this life: he comes to form a kingdom, which shall last for ever, a kingdom, into which those only can come, who repent them truly of all their sins—a kingdom of joy and peace, where all, who obey the Lord Jesus Christ, whether blacks or whites, slaves or free, shall be happy, happy as far as God can make them for ever and for ever.

Into this kingdom I now invite you all, for this kingdom, I now, in the name of Jesus Christ, would most earnestly entreat you to prepare yourselves. I would say to you, as John did to *his* hearers, Repent ye, for the kingdom of heaven is at hand. Repent ye, for the time is come, when ye shall call on the name of Christ, who never heard of him before, when ye shall be made Christians, who once lived in ignorance and darkness, when salvation is to be preached to you, who before did not know that a Saviour had ever appeared on earth.

Come to Jesus Christ, all ye who are weary and heavy laden, and he will give you rest. Take his yoke upon you, and learn of him, for his yoke is easy and his burden is light. He will wash you from your sins, he will present you before the throne of your God. But you cannot come to him unless you repent of your sins, and are sorry for your wickedness. Oh! then I most earnestly entreat you, I beseech you, in the name of Jesus, to shake off all your past sins. Let the drunkard resolve to shake off the vile habit of drunkenness: the liar, shake off the vile habit of lying; let the swearer say, I will swear no more; let him that stole, steal no more: let him who hates another, resolve to love him, as Christ loved you: bid adieu to every wrong thing. Some of you, perhaps, have been guilty of many bad things: all are sinners in the sight of God. Some things I can scarcely name from this sacred place: I must leave it to your own hearts to tell you what I mean, but whatever your heart tells you

has been wrong, oh ! my friends, do it not again. When you feel yourselves tempted to sin, instantly pray to God, and say, oh ! God deliver me from this sin ! and if you strive yourself, he will give you strength to conquer it. But never forget to pray to God, and to pray to him for Jesus Christ's sake. Breaking out into passions, using bad and wicked names, gaming, idling, quarrelling and fighting, returning evil for evil, doing ill-natured and spiteful things, to those of your own colour, as well as to others, are all wrong, though some may not think so. Of all these things you must repent, if you wish to become Christians, and if you are not Christians, you cannot be with Christ in heaven, when you die. After repenting, in order to become Christians you must believe in Christ. This I shall tell you more of the next time we meet.

But let me beseech you as your friend and well-wisher, to lay to heart what I

have told you this evening. Which of us can tell, whether we shall live to see another day? To-morrow's sun will rise; but it may not rise on some of us: some of us may be cold and stiff before his bright beams appear. Let us then resolve this night, before we quit this place, to repent of all the past, and say, with God's help and assistance, which I pray for, I will sin no more, I will take Christ for my Lord and King, I will follow his holy laws, and I will live as one, who has been pardoned and forgiven by my God.

My friends, may God give you his grace so to act, may he guide you with his Spirit here, and, at your death, receive you into heaven.

And now to God, &c.

LECTURE II.

ST. MATTHEW iii. 16, 17.

And Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

IN my last address to you, my friends and brethren, I told you, that in the country where our Saviour lived, while he was on earth, there appeared a most holy and excellent man, named John, that his office was to prepare men for the kingdom of Christ, and that his cry to the people who flocked to hear him, was, Repent ye, for the kingdom of heaven is at hand. In order

to make ready a people fit for the Lord, he baptized, or as we now call it, christened them, with water, unto repentance. As water cleanses the body, so baptism or christening, cleansed their souls, washed them of all their stains and filthiness, and prepared them for hearing and obeying the blessed Saviour of the world, Jesus Christ. Numbers came to John to be baptized; and he told them all what their sins had been, and advised them to repent and to shake off those sins, and to lead new lives; to flee from the wrath to come, and to bring forth fruits meet for repentance. As every tree is known by its fruit, so their true repentance is to be known by their good behaviour. He then told them, my brethren, that now the axe was laid to the root of the trees; and therefore, every tree which bringeth not forth good fruit, is hewn down and cast into the fire. He means, that the world in which he lived was like a forest of trees, that our Saviour was come to prove and to try men, the good,

like trees bearing good fruit, would be preserved and kept; the bad, like trees bearing bad fruit or none at all, would be cut down and burnt; that holy and religious people would believe in the Saviour and live for ever in heaven, that wicked and ungodly people would spurn at their Saviour, and be cast into hell fire. He tells them also, I baptize with water unto repentance, but he, (that is, Jesus Christ,) who cometh after me, is mightier than I: whose shoes I am not worthy to bear, He shall baptize with the Holy Ghost and with fire: He shall give men power from on high, that they may do the will of God, and inherit the kingdom of Heaven: His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire. Just as the chaff is blown by the wind from the corn, and the corn stored away, so Jesus Christ will gather his holy and believing people into his kingdom in Heaven, into his own gar-

ner, and will send the wicked away into a place, where the smoke of their torment ascendeth for ever and ever. While John was thus busy in preparing men for the preaching of Jesus, behold, Jesus himself appears before him, and requests to be baptized—John at first refused, knowing how inferior he was to the Saviour of the world: but that blessed Saviour insists upon it for the present, telling John, that since he appeared on earth as a man, he thought it right to do all the things, which men were called upon to do in order to become righteous. Though he did no sin, neither was guile found in his mouth, though his soul had no stains to be washed away, yet for our sakes and for an example to us, he went into the water, and was baptized. And then, my friends and brethren, that glorious sight was seen, of which I read an account to you from the Bible, when I began. The heavens were opened; a heavenly appearance came down, in its flight resembling the flight of a dove, and settled

on the head of Jesus Christ. A voice too, glorious, grand, and awful, was heard from Heaven, thus saying of our Saviour, This is my beloved Son, in whom I am well pleased. What a sight for the eyes, and what a sound for the ears of mortal men! What a proof and what a sign, that Jesus Christ had power from Heaven to do all that he promised, to teach us the way to Heaven, and to give us the power of getting there. No wonder, the men who saw such a sight, were ready to die, and did some of them really die, for the sake of Jesus Christ. Sooner than that they would give him up for their Lord and Master, they were satisfied to bear poverty, stripes, distress, and at last death itself.

And will you not believe these men when they tell you, we saw these things, we are sure that we saw them, we are ready to prove that we saw them by our blood, we are ready to be killed, (and some of them were killed on account of it) than tell a

falsehood, and say, we did not see them. Will you not believe these men too, when they tell you, that all this was done, not that they might become rich and great, but that they might teach men to be good, to lead good lives, to do every thing that was good, to believe in Jesus Christ, and to obey him, and by giving up all sin and wickedness, to follow their Saviour into those mansions in Heaven, which he has gone to prepare for all who love and serve him.

Jesus Christ then is the well-beloved of the Father God Almighty: in him God Almighty is well pleased. In him, I now, my friends and brethren, exhort, entreat, beseech you to believe. You will find him and his laws your best guides through life: you will find him your only friend on the bed of death. On that bed, on which we must all lie down never more to rise in this world, when all that friends, and masters, and physicians can do to save you will be as nothing, your belief in your Saviour Jesus Christ

will keep up your fainting spirits, and support your departing souls. And when you leave the body, he will say to you those blessed words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. My sheep, says Jesus Christ, hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

You must therefore believe in Jesus Christ, you must take him as your priest, your prophet or teacher, and your king. He is your priest, because, as priests formerly offered sacrifices for the sins of the people, he offered up himself to God, he yielded up his body to be crucified and killed for the sins of all who repent and believe in him. On account of his death, God is pleased to forgive us all that is past. He is your prophet or teacher, because he teaches you, in the Bible, all that you ought

to do, your duty to God and to him, to yourselves, and to others. He commands you to keep his commandments, tells you it is the best proof of your love for him, and leads you to be holy and good, as he himself was holy. He is your king, because he forms in this world a kingdom of holy and righteous people, and will place them with him in his holy and heavenly kingdom in another and a better world.

If you wish to know what he expects you to do, you must come and hear me read it out of the Bible. You cannot, most of you, read yourselves, and therefore you must hear it from me. I shall tell you nothing but what the Bible, that best of books, teaches me. And now out of that same Bible I tell you, by way of conclusion, that it is your duty to work as well as to pray. We are all obliged to labour in this world in one way or other. Our Lord

himself worked with his own hands. His companions, the apostles, worked with their own hands. If any man will not work, neither should he eat, says one of them. Some work with their minds, and some with their hands. Some must think, while others labour. You, my friends, are to be contented and satisfied : you are to be orderly and obedient to your masters, and all who are over you. You must lead peaceable lives, else you will not do as Christ commands.

This world is the place of trial ; here we shew to our God, how we believe and what we are : the next world will be the place for reward, and as we behave here, we shall be rewarded or punished hereafter.

And now to God, &c.

LECTURE III.

ST. MATTHEW iv. 1.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil.

As most of you, my friends and hearers, cannot read, I have determined to tell you what is said in the Bible, because, if you do not know all that Jesus did, and said, and suffered for my sake, for your sakes, and for every body's, you cannot be Christians, you cannot be saved. I have told you already a great deal about John the Baptist, and I hope you remember it. I told you when you were here last, that though our Saviour Jesus Christ was much greater than John, being the Son of God, yet he requested to be baptized by him, and was baptized in the water. You remember, I

hope, that after Jesus was baptized, a voice was heard from Heaven, saying, This is my beloved Son, in whom I am well pleased. I am now to tell you this evening, what our Lord suffered immediately after he was baptized, what a dreadful trial he went through, how he got the better of the devil's temptation, and has set us all an example, in what manner we can conquer, when we are tempted by the devil to sin and wickedness. I must first tell you who the devil is.

We are told in the Bible, that there are beings, called angels, who have greater power than we, and are superior to us both in soul and body. Just as we are higher than beasts, so are they higher than we. Before this world was made, some of these angels or spirits disobeyed God—they kept not, as we read, their first estate—they lost their goodness and their honour, and were driven from Heaven, and will be punished when this world comes to an end.

The chief of these angels is called in the Bible, Satan, the Devil: our Lord calls him a murderer from the beginning, a liar, and the father of lies. He is also called the Prince of darkness, who worketh in the children of disobedience: he tempts men to be wicked, and when men give way to him, and prove wicked, they become his children, and will be punished together with him at the last day.

This earth, my brethren, was made by God Almighty. At first there were only one man and one woman in it, whom God made, and from whom all of us have sprung. This man, and this woman, God placed in a garden, full of every tree pleasant to the sight and good for food. There was one tree in it, however, which God ordered them not to eat of, telling them that in the day in which they ate of it, they should die. The Devil, wishing to make as many like him as he could, tempted them to eat of it, and they

gave way to him. They disobeyed God, and did eat. It was on that account death came into the world: if Adam, (the name of the first man) had not eaten of it, we should all have passed into Heaven without dying. From that time wickedness and sin came into the world, and, as we all know, have been always in it. The devil and our own bad hearts are the cause of it. Our Saviour, my friends, came into the world to destroy the works of the devil; he came into the world, that through him the world might live; that though we die, we should live again, and that whosoever liveth and believeth in him should never die. The devil will have no power over them, who are Christians indeed; who taking Jesus for their Lord and Master, obey his orders, trust in him for protection, commit their souls unto him in well-doing, and follow him through the gate of death unto a joyful resurrection.

It is no wonder, that as soon as the

devil saw, that this great enemy of his had come down from Heaven, and was about to attack him in his strong hold, the hearts of men, he should set about to tempt him as he did our first parent, Adam. Accordingly, our Saviour was carried into the wilderness by the Spirit of God: and there, in the midst of darkness and of hunger, without any one near to help him, and in the midst of wild beasts, he was attacked by this great enemy of all good men. Our Saviour had fasted for a long time, forty days and forty nights, as we read in the Bible, when the devil first came to him, and said, If thou be the Son of God, if thou be the great person that thou sayest thou art, command these stones to be made bread. Thou art now hungry and faint, shew thy power by turning these stones into food: thou canst trust God no longer. Our Saviour answered him, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I shall wait till God sends me from this

barron wilderness, and I know that he can support me under hunger and every trial, as long as he pleases. Finding that hunger could not make him quit his trust in God, he then sets him on an exceedingly high part of the temple, or the church of the Jews, much larger and higher than any you have ever seen, and tells him, beginning with the same words: If thou be the Son of God, cast thyself down: no evil can happen to so great a person: angels will come and bear thee up. Our Saviour says to him, No! we are not to tempt the Lord our God: we are not to put ourselves without cause into danger, and then think that God will take us out of it. I trust in God, that he will protect me in every danger, but I will not throw myself into danger without occasion. I do the will of God: I do not the will of the devil. The devil then taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and says unto him, All these

things will I give thee, if thou wilt fall down and worship me. Here was a snare indeed: I will make thee Lord of every thing thou seest, cities and fields, and towns and houses and men; all shall be thine, if thou wilt worship me. Get thee hence, Satan, says our Saviour, begone from my presence: thou hast offered a great deal, but I spurn it all: the Lord God only is to be worshipped, and him only will I serve. Then the devil leaveth him, finding that he could not tempt him to obey him: and behold, angels came, and ministered unto him.

Thus ended this famous scene, in which our great Lord and Master conquered, and the devil was subdued and defeated. Adam, our first parent, was tempted, and fell, and so death and every evil came into the world. Jesus, our master, was tempted, but Jesus conquered, and he, my friends, has brought life and every good thing into the world. He has set you an example,

and you must follow it. The devil, the enemy of all good, is still at work, tempting us in many ways to do wickedness, and to ruin our souls. But whenever we are tempted by him to do wrong, we must say, as our Saviour said, Get thee hence, Satan: I will serve the Lord, my God: I will do, as Jesus commands. If you do so, he will leave you, as he did your Saviour: and though angels may not come and minister unto you, yet God will give you his grace and strength, that ye may be able to stand against the wiles of the devil. Should you be tempted by hunger, or any other cause to steal, Remember Jesus Christ: man is not to live by bread alone: he can be supported under every distress by God himself: he is not to follow the temptation of the devil, he is to obey the will of God: he is to keep his tongue and his hands from evil. Should you be tempted to be discontented with your situation in life, and to wish that you were not to labour, and toil, you must think this temp-

tation cometh of the devil, who likes to throw every thing into confusion, and to do mischief where he can. Should he tempt you to take what does not belong to you, to take from another man his goods, his character, or the wife of his bosom, you must resist him, as your Saviour did. Get thee hence, Satan. In short, you all know well enough what things are wrong, and you must not yield to any temptation to do them. Resist the devil, and he will flee from you. Your Saviour will give you grace and strength to conquer, as he did before you.

Before I conclude, I will tell you one thing, by which the devil has ruined the body, and perhaps the soul of many a poor slave: I mean by the practice of witchcraft, or of obeah, as it is called by you: The more you know of your Bible, the less you will believe of this. Wicked men have no power to hurt you: wicked spirits have no power to hurt you, unless God

pleases. If, therefore, you put your trust in God, you need not fear what man, or the devil can do to you. One advantage of your coming to church and hearing what I say, will be, that from this time you will all have such a notion of God and of Jesus Christ, that it will be impossible for any one to hurt you by such foolish and wicked things, as used formerly to hurt such negroes, as were made to believe, thaa a poor weak mortal could, by his arts and craft, bring sickness and death upon them. It was because they were foolish enough to believe so, that they would pine away and die! No! my brethren; God will preserve you from wicked men, and wicked spirits. Only pray to him, endeavour to do no sin, and if you should fall into sin, pray to him to forgive you, be sorry, truly sorry for it, and beg strength from him, through Jesus Christ, that you may not do so again.

And now to God, &c.

LECTURE IV.

ST. MATTHEW iv. 23.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

WHEN I preached to you last, I gave you a full account of the manner in which our Saviour Jesus Christ was tempted by the devil. I told you how he was tempted, and how he conquered, how the devil, finding that he was not to be tempted to sin, was at last obliged to leave him. I told you, also, how it was our duty not to let the devil tempt us to wickedness, and how, by prayer to God, and trust in him through Jesus Christ, we may be able to get rid of

all temptations to sin. And I told you, when I concluded, that, as soon as you knew more of God and of Jesus Christ, you will have no fear of suffering through witchcraft, or obeah, but may bid defiance to wicked men, and wicked spirits, knowing that no harm can happen to those who repent of their sins, believe in Jesus Christ, and try to do as their Saviour commands.

I now go on with an account of our Saviour's life, which I give you from the Bible, the best book in the world, and very often in the very words of the Bible.

My friends and hearers ; Jesus Christ, having been baptized by John, and having prepared himself by prayer and fasting, having also parried all the attacks of that great enemy of his and our's, Satan, the devil, the murderer from the beginning, the father of lies, and of all wickedness, begins to do the work, for which he came

into the world, for which he left Heaven, and submitted to live on this earth. From that time, as we read in the Bible, Jesus began to preach and to say, Repent, for the kingdom of Heaven is at hand. You see how necessary repentance is. It was that which John commanded, it is that which Jesus commands. Repent, they both say, for the kingdom of Heaven is at hand. I see you know by this time, what repentance is. It is to be sorry, sorry from your hearts, that you have offended God by any wickedness; to determine, that you will, with God's help do so no more; and then to lead a good and a Christian life. This is repentance: this repentance God will accept for Jesus Christ's sake; for he is a merciful God, he doth not wish the death of the sinner, but that he should turn from his evil ways and live. Oh then, ye, my friends, whom I long, in Jesus Christ, to see made Christians, for whom I pray that your eyes may now at length be opened, and your hearts turned

from the power of Satan unto God ; Oh, my friends, repent, and repent truly of all your misdoings : be sorry that you have walked in the evil way, and turn yourselves : turn yourselves through Jesus Christ, and he will turn to you : he will open his arms to receive, he will call you into his Church on earth, and if you do not fall back into sin, he will call you, at your deaths, into his Church in Heaven. Repent, for the kingdom of Heaven is at hand : repent, for the gospel is now preaching to you, to whom it was not preached before, ye are now to be made Christians : repent, for you cannot live always upon earth, and if you do not repent and believe in Christ, you will not be owned by him as his servants, when he comes to judge the world, when he comes with thousands and ten thousands of angels, to separate the good from the wicked, to gather the good into his own garner in Heaven, and to send the wicked into everlasting fire prepared for the devil and his angels.

After Jesus had begun to preach, and to call upon all men to repent, he chose certain men to be constantly with him, that they might hear all that he said, and see all that he did, and might themselves preach about him to the world, after he went up into Heaven. The first whom he chose, were two fishermen, harmless and inoffensive men. They were casting a net into the sea, when Jesus saw them, and knowing them by his Almighty wisdom to be fit persons for the work, he said to them, follow me, and I will make you fishers of men; you shall seek after sinners, and make them believe and follow me. They left their nets and followed him: he chose also two others after the same manner, and they followed him; they were charmed by his words; they saw that he was a divine person; they left their former business at his call, and followed him through life. They followed him also through death, for they suffered death for the sake of their master, and they have followed him into

Heaven, where they are now happy with him in a manner, beyond our thoughts to conceive, and will come with him, when he comes to judge the world.

Our Saviour became now very busy in carrying on his great work of preaching to sinners, and saving them. He went about all the country, teaching in their synagogues and churches, and preaching the Gospel of the kingdom, or the glad tidings of salvation, and healing all manner of sickness, and all manner of disease among the people. It was in this way, my brethren, that Jesus Christ proved to the world, that he had the power of God in him, and that he could do all that he promised. He only spoke a word, and he healed all manner of sickness: he said to a leper, be clean, and he was immediately clean: he said to a man, who had lost the use of his limbs, arise, and walk, and he immediately took up his bed and walked. He said to a dead man, arise, and he

arose: he said to the corpse of a man, who had been four days in a tomb, come forth, and he immediately came forth. These things are written in the Bible, by men, who saw him do them, who were good men, and would not deceive us, and who suffered death from their enemies for telling these things. If you, my brethren, were to say that you saw me do such wonderful things as these that I have told you of, if you were to be taken hold of by persons, enemies to me, and were to be told, you shall be put to death for saying so; would you, do you think, suffer yourselves to be put to death, for saying that you saw me do a thing, when you did not see me? Would you not rather confess that it was a lie (when you know it to be one) and save your lives? To be sure you would: I can answer for you, that you would. When therefore, the men, who saw our Saviour do all these wonderful things, said that they saw him, and because they said so, were put to death: when they suffered

themselves to be killed rather than deny what they had seen, we must believe them; the things must be true. This is the case with respect to our Saviour's healing sicknesses by a word, and raising the dead by his command. Jesus Christ, then, must be, what he called himself, the Son of God: he came into the world, that *whosoever* believeth in him should not perish, but should have everlasting life. Believe in him then, my friends: resolve this night, to repent of all that you have done amiss, determine to be baptized, as soon as I shall determine to christen you, and then lead Christian lives. You will then be among those, whom your Saviour, when he judges the world, will place on his right hand, and will say to you, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Ye are they who have followed me on earth, and ye shall follow me into those blessed dwellings, where ye shall hunger no more, neither thirst any more, where the Lord

God will destroy death, and him that hath the power of death, and will wipe the tears from off all faces.

And though your Saviour is not now on earth to heal the sicknesses of your bodies, yet he is with you by his Spirit, to heal the sicknesses of your souls. He hears your prayers: he can tell the wishes of your hearts to be Christians and to live like such: he can wash off all the stains which past wickedness may have left on your souls: he can cleanse you from every evil habit, and purify you as he is pure. Come unto him, all ye that travail and are heavy laden with the thought of all your past sins, come unto him, and he will give you rest: he will give you peace of mind here, and endless happiness hereafter.

And now to God, &c.

LECTURE V.

ST. MATTHEW v. 1, 2.

And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him : and he opened his mouth, and taught them.

SINCE you have been attending this church, I have been telling you a good deal about what Jesus Christ, our ever blessed Saviour, did and suffered : how he was baptized, how he was tempted, how he healed sickness and disease amongst the people by a word. I am now to tell you this evening what he *said*, and as there is a great deal of it, it will take me several evenings, before I shall be able to finish it. I must, therefore, entreat you to come regularly, not to miss a single evening,

and to listen to me with all your care, for, as Jesus Christ is your great Teacher and King, you must know what his commands to you are, before you can obey them, and if you do not obey them, he will have nothing to do with you. All, who wish to be christened, must attend to me most carefully, for, unless you promise me to try to do what Jesus Christ orders you to do, I can never christen you : in fact, you would not be Christians, even although you were christened : baptism would be of no use to you ; it would be of harm, because it would add to your sins, and offend the Almighty.

Our Saviour, having gone up on a high place, from which he could be better seen and heard by the multitude of people around him, opened his mouth, and thus began : Blessed are the poor in spirit, for their's is the kingdom of Heaven. To be humble in mind and behaviour is the duty of every Christian. You have all of you great cause to be humble. God has been

pleased to place you in an inferior situation in life, and it is your duty to behave as becomes persons in that situation. All impudent, insolent, and even unmannerly behaviour towards your superiors or betters is contrary to your duty as Christians: if you are overbearing, proud, thinking too highly of yourselves, and despising others, you cannot be Christians: you must show that you are humble in mind, in your behaviour to each other. A civil treatment to persons of your own colour is your duty. But I would wish to tell you of another kind of humility, which you must have, if you wish to be Christians: you must look upon yourselves as sinners, sinners in the eye of God, and you must own, that you are, on that account, deserving of punishment from God, when you come to die. When you think so, you will wish to be pardoned by God Almighty: and when, I tell you from the Bible, that he pardons none of us but for Jesus Christ's sake, and that unless we believe in Jesus Christ, we

cannot expect forgiveness, you will, I suppose, be very anxious to believe in Jesus Christ, in order that God may forgive you what is past, be merciful unto you, and save you in the great and terrible day of judgment. It is on this account I am so wishful to make you Christians, because you cannot be saved unless you are Christians.

Our Saviour goes on: Blessed are they that mourn, for they shall be comforted: you may think those only happy people, who are for ever merry and laughing, and gay and jovial: your Saviour, however, did not think so: he calls those blessed or happy, who are of a more serious temper, who think frequently of death and judgment, who think that life is too short to be spent in nothing but pleasure, but that it is to be spent in doing our duty in our station here, and in preparing our souls for that life to come, which is to last for ever. He calls those happy or blessed, who feel

sorry for their past sins, who are unhappy that they cannot be so good as they wish to be, and who pray to God to make them good Christians, before they die. Blessed, says our Saviour, are such people, for they shall be comforted, they shall be comforted here by peace of conscience, and comforted hereafter by God's mercy and pardon.

Our Saviour goes on: Blessed are the meek, for they shall inherit the earth. My friends and hearers, nothing is so apt to make us both unhappy in ourselves and wicked towards others as a bad temper.

Such a temper is a curse on him, who has it, and on them, who are exposed to its fury. You may as well expect to carry a burning coal in your bosom, and not be burnt, as to carry in your heart a bad temper and to be happy. Can you be happy, while such a storm is raging within you, while fury is in your looks, your words,

and your actions, while you are boiling with rage and revenge? No! Whereas, when our temper is good, we are always at peace with others and ourselves, we forgive others for what they have done wrong to us, we fly out into no passion, we harbour no revenge, we put our heads on our pillows at night in peace with every body. Blessed are the meek, for they shall inherit the earth, they shall pass their days here in peace, and when they die, they shall go to that country, where peace, love, and joy for ever dwell.

Our Saviour goes on: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. You all know what hunger and thirst are, and how uneasy you feel, till the one appetite is satisfied by meat and the other by drink. In the same manner, blessed are they who do not feel satisfied, till they are good, till they love God and their Saviour as all good people do. In a more particular man-

ner, I would wish you, my friends, to hunger and thirst after instruction in this place, till you know all that your Saviour wishes you to do, till you believe in him fully, till you take him as your leader and guide through life and death, and till your souls are, what they ought to be, filled with all good thoughts. If you thus hunger and thirst after righteousness, holiness, and salvation, blessed and happy are ye, for ye shall be filled. God will send his Holy Spirit into your hearts, and make you full of all joy and peace in believing in Jesus Christ.

Our Saviour goes on: Blessed are the merciful, for they shall obtain mercy. In this world, sin and sorrow abound. You see them wherever you look. Some are wicked, doing spiteful things to others, tormenting and persecuting them in various ways. Others are shedding tears over sickness and death, over the loss of children, of friends, and relations. Now how

do the merciful act on all these occasions? if others do wrong to them, and are spiteful towards them, the merciful forgive them: if they see others in want, they try to relieve those wants: if they see others sick and wanting help, they are ready, as far as they can, to help, to pity, and to assist them: if they see others mourning over the loss of children and of friends, they console: they bid these children of sorrow look up to God, who can help us in various ways, and lead all who are willing to be led, through sorrow, distress, and pain into the mansions of Heaven. Above all: the merciful are merciful to others, and if they see, as they frequently will see, their friends and acquaintance, especially young persons, acting wickedly, and ruining their souls, they will give such persons good advice; will point out, as well as they can, the better way; will set a good example, and will try all they can to save a soul alive for Jesus Christ.

I have not time to go on at present with any thing more that our Saviour said; but I trust and hope, that all that I have told you will shew you how good our Saviour was in giving us all such good advice, and will make you wish to hear more of it. And, my dear friends and hearers, for your souls, I assure you, are most dear to me, may God give you grace to hear and to remember all this good advice, and strength to follow it to your peace and comfort here, and to your eternal happiness hereafter.

And now to God, &c.

LECTURE VI.

ST. MATTHEW v. 8.

*Blessed are the pure in heart, for they
shall see God.*

THE last evening you were here I began to tell you what Jesus said to the people, who came to hear his blessed words. I tell you how he called them happy, who were humble and poor in spirit, who were sorry for their past sins, who were of quiet, meek, and forgiving tempers, who hungered and thirsted after righteousness, or goodness, and lastly, who were merciful to others. I now go on with the same thing, for you may remember I said to you, it would take me many evenings before I should be able to finish. Good indeed, was our Saviour in giving us such good advice, and so many good instructions;

For before he came into the world, men were, in a great measure, ignorant of these things : they walked in darkness : the light of life had not shone upon them. Gracious were his words, and sweet his advice, sweeter than honey to the mouth, yea, sweeter than the honey, or the honey-comb.

Our blessed, our ever-adorable Saviour thus goes on with his heavenly sermon.

Blessed are the pure in heart, for they shall see God. By the pure in heart he means those, who take pleasure in pure thoughts, who are never thinking of wicked and dirty doings, who are not wishing for darkness to hide from the world their filthy and wanton practices, whose hearts are full of holy thoughts, and who are fond of musing on Heaven and Heavenly things and wish to be pure, and without spot, even as the angels who are around the throne of God. It is dreadful to think,

my brethren, of the many wanton and impure things that are done by wicked and lustful people; how they like the night to come on that they may go about their abominable doings. The Bible teaches us a good many most excellent things, and none better than these; let us walk honestly, it says, as in the day, not in rioting or drunkenness, not in chambering and wantonness. Think only, how wickedly those people act, who love to drink and to be drunken, and then go about with others, like themselves, doing things of which they ought to be ashamed. On the contrary, good people act always, as if the sun was shining on them, and the eye of their God fixed on them. The darkness with them is no darkness at all: they walk honestly and purely as in the day: their hearts are pure from evil thoughts, their hands clean from evil doings; and their minds, like a pure spring, pour forth the pure waters of clean words, and clean actions. And, indeed, my friends, if your

thoughts are not good, your behaviour will not be so: if you are ever thinking of sin, you will do it, but if you are ever thinking of God, of your Saviour, and of good things, your conduct will be the conduct of true Christians. And think what a blessing is promised to the pure in heart: that they shall see God. And when you see him, you will be made like to him in happiness and in holiness: you will know no sorrow, you will feel no pain of body or mind: you will be entirely without sin. Think what it will be for you to go into those dwellings, where God is seen in all his glory and in all his holiness; where, happy himself, he pours forth happiness on all around him. We learn from the Bible, that eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what good things God hath prepared for them that love him. St. Paul was caught up into the third Heaven, and there heard words and saw sights, which, he says, could not be

uttered or mentioned by human lips. In short, we must go to Heaven, before we can tell what a delightful place Heaven is: but remember those only can go there, who are pure in heart, that is, clean from all sinful thoughts.

Our Saviour goes on: Blessed are the peace-makers, for they shall be called the children of God.

In this world, my friends, where so many are quarrelling and fighting, how happy are they, who go between and make peace; who put friends together again, who prevent them from quarrelling, and tell all their acquaintance, live in peace and in love with each other. How wicked are they, who, by telling tales, and sometimes lies, and by making mischief, make people quarrel with each other: they are indeed the children of the devil, who was a murderer from the beginning; who is a liar, and the father of it; and who, if he

could, would fill every house with quarrellers, every plantation with fighters, every country with shedders of blood. But they, who make peace, and reconcile friends, and put an end to quarrelling, are the children of God: of that good and holy Being, who maketh men to be of one mind in a house, who hates them that take pleasure in fighting, and who sent his own Son into the world to bring peace on earth, peace among ourselves, peace of conscience, and peace with Heaven.

Our Saviour goes on: Blessed are they, which are persecuted for righteousness sake, for theirs is the kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice, and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets that were before you. As long as there are wicked people in the world, they will take a spite-

ful pleasure in saying and doing things to hurt and vex the good. Such bad persons will hate the good, because they are good, and because they, the wicked, would wish all to be as bad as themselves, to keep them in countenance and run with them to the same excess of riot. But if you behave well, if you are conscious that you try to please God, and to love him and your Saviour above all things, do not mind the tauntings and the revilings of wicked people, for yours will be the kingdom of Heaven, great will be your reward in Heaven. Thus, if any people laugh at you for coming to church, and for liking to say your prayers: if they treat you ill, because you do not as they wish you, do not mind them; tell them it was ever so. The good and the religious have been always treated ill, by those who were wicked. If you will not game, nor steal, nor get drunk, nor follow other bad courses, perhaps some will say to you; ay, you now go to church, and you fancy yourself very good; but I

now say to you again, do not mind them ; let them enjoy their laugh. Tell them, that you will continue to go to church, that you will listen to all that I say, and that you hope in time to be christened, and to live like a good Christian ; and that all the harm you wish them is, that they may repent of their wickedness, before they come to die, and that God may at length open their hearts, and save them from the punishment of hell-fire.

Our Saviour goes on : Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under the foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify

your father which is in Heaven. You all know the use of salt : when it is put to meat, it prevents the meat from spoiling. Our Saviour tells his disciples, or those, who heard him and obeyed him, that they would keep the world from being altogether spoiled, that by their good lives they would save it from corruption and ruin, from being so bad that God could not but destroy it. He tells them too, that they were like a city set on a hill, which could be seen to a great distance : that they would be watched and looked too, and therefore they must be very careful how they behaved. In the same manner, I would tell you, who come constantly to church, and wish to be made Christians. Your good behaviour must act on other negroes as salt does on meat ; it must prevent them from being altogether corrupted and lost. You are known by them to be constant at church : you must let your good conduct shine forth before other negroes, that when they see how well you behave, they

may say, that the Bible and the church must be excellent things, for see, as soon as these negroes hear the Bible read, and go to church, how good they have grown: they have given up every bad thing, every wicked practice. In this way, you who come regularly to hear me, may do a great deal of good: your example will do good: your good behaviour will be a credit to you, and a credit to me: and God, who loves to see his creatures making each other good, will reward you for it in Heaven for the sake of Jesus Christ our Lord and Saviour.

And now to God, &c.

LECTURE VII.

ST. MATTHEW v. 19.

Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

MY friends and hearers, I have been telling you for the two last evenings a great deal of what our Saviour said, of what he told the people they must do, if they expected to be Christians and to go to Heaven when they died. He once said, that if the people loved him, they would keep his commandments, they would obey his orders, and he says the same to you.

You know very well, that if you love a person, you will try to oblige him, you will try to do all which he tells you that it is your duty to do for him. And we cannot do too much for our ever-blessed Saviour, for he died to save us. He himself says, Greater love hath no man than this, that a man lay down his life for his friends. If we would die to serve our friends, we cannot do more to shew them how we love them. And this our Saviour did for me, for you, and for all that will be saved by him and come to him for life. And what do you think, he says, is the proof that we are his friends? I will tell you, and you must remember it: ye are my friends, says he, if ye do what I tell you. And if ye are the friends of Christ, he will make you friends with God, and then death, instead of being an evil to you, will bring you into a better place, even into the glorious mansions of Heaven.

I now proceed: Whosoever shall break,

says our Saviour, one of these least commandments, and teach men so, he shall be called the last in the kingdom of Heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. In these words our Saviour forbids us to do what may be called small sins, what some people think to be trifling offences, and not deserving of any punishment. A little trifling theft, for instance, drinking a little too much, idling away some of our time, swearing a little, cursing a little, and many other things of this kind are looked on scarcely as sins, as exposing us to the displeasure and anger of God. But our Saviour tells us otherwise, for he says, that they who do such things shall be called the least in the kingdom of Heaven, that is, shall be accounted unworthy members of his church on earth, and shall soon be entirely cut off from it, as being unfit persons for so holy a set of people. Observe, my friends, our Saviour says also, whosoever shall

teach men so: and it is a sad thing, how many persons, especially young ones, are taught by older persons to do these little wrong things. And therefore, you, who are parents, should be extremely cautious what example you set your children in this respect. For God's sake, for your own soul's sake, do not teach your children to think any sin little, to look upon a little stealing or a little lying, for instance, essential things: teach them to fear God, and avoid all sin, however small: check and prevent them at an early time, before bad habits grow upon them. Be careful what example you set them, and if they should, after all, turn out wicked and worthless, let them not have it to say, if my father and my mother had checked me when I was doing little wrong things, I should never have done so bad an act as this, I should not have been the worthless being I have grown up to be.

Our Saviour goes on: Ye have heard,

says he, that it was said by them of old time, others, who lived before me have said, Thou shalt not kill, and whosoever shall kill, shall be in danger of judgment; they have told you not to do murder, but have said no more to you, they did not care what passed in your hearts, provided your hands were clean from blood. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, whoever harbours angry thoughts against other people, shall be liable to punishment from God; and whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say, Thou fool, shall be in danger of hell-fire. Our Saviour, my friends, knew what was in man; he knew that if we set a guard on our tongues and on our hearts, we should set it in the right place, and that our conduct would be the conduct of Christians. He therefore forbids us to harbour angry and revengeful thoughts: he forbids us to use abusive and ill lan-

guage towards other people. Because, if we feel, and take a pleasure in feeling, thoughts of revenge against others, we shall be ready, as soon as an opportunity happens, to shew our revenge by what we do: if we pour forth bitter and abusive words against others, we shall, in that way, keep up the fire of hatred, and perhaps go on, till we treat him ill with our hands. No caution is more necessary than this: we all require it: we all require to be cautioned not to think evil in our hearts, and to say evil with our tongues about others. And no people ought to be cautioned against it more than yourselves. You know, my friends, how apt you are to take offence against others, how apt to quarrel and fight, how apt to be angry and revengeful, how apt to abuse and to call ill names. This you must not do, if you wish and expect to be Christians. Remember it is not I who tell you, it is your Saviour, who is to judge you after death, who tells you not to be angry with your brethren,

that is, with another person without a cause: it is he who tells you not to be calling each other by abusive names, lest you fall into hell-fire. A mild, quiet, and forgiving temper is the temper of a Christian, it is the temper of Heaven. It was the temper of your Saviour himself, who, when he was abused, abused not again, and who commands us to bless and curse not.

Our Saviour goes on: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. In the same manner I would say to you, my friends and hearers. If you wish to attend this church, to hear my instructions, and in time to become Christians, recollect if any one has cause to be angry with you, or if you have any cause to quarrel with any one: and if it be so,

first be reconciled : ask pardon where you have offended, and where others have offended you, pardon and forgive them. Then come to this place of worship : fall on your knees before your Father in Heaven, whom you have all offended every day of your lives, and pray to him to forgive you your trespasses or sins, as you forgive others your trespasses or offences against yourselves. If the world were a world of Christians, if all persons, whites as well as blacks, would behave as their Saviour orders them, what a different world would it be from what it now is. Peace and quiet would reign among us. We should be like one family, where all loved each other and did every thing in their power to help and oblige each other.

Our Saviour says, agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast

into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Death is certain. You must all die, and you know not how soon. Therefore, make up any quarrel you may have with another, while God continues your life, lest death should find you in a state of animosity and ill will, and deliver you over into that prison of eternal darkness, where weeping and gnashing of teeth will be the portion of sinners. Oh, then, I beseech you, by the love of your own souls, to attend to your tempers; to be ready to forgive, to bear no malice nor hatred in yourselves. Pardon all that have said or done any thing wrong to you : live in peace with all : and be kind, tender-hearted, and merciful, forgiving one another as God for Christ's sake has forgiven you.

And now to God, &c.

LECTURE VIII.

ST. MATTHEW v. 27, 28.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

I HAVE been telling you a great deal of what our Saviour, Jesus Christ, taught his disciples, and all of us who believe in him. There is still much more for you to hear, for he was good enough to give us such advice, that if we follow it, and beg God's blessing on us, we shall be Christians indeed. It is advice, which, if we follow, we shall behave well towards God, ourselves, and each other; we shall love

God and one another, and we shall keep ourselves holy and good.

He says, Ye have heard that it was said by them of old time, Thou shalt not commit adultery, and it was very proper in them to say so, it is a crime which they did very right to forbid, it is a sin at once against God, your neighbour, and yourselves. Adultery is, when a man having a wife, or a woman having a husband, takes up with and attaches himself or herself to another man or another woman, and forms a connexion with them forbidden by the laws of God and man. This is the sin, which was forbidden by them of old time, and a great sin it is. It makes the one, who suffers by it, jealous and unhappy, it breaks his or her peace of mind, sometimes causes his or her death, and is, in every respect, contrary to the duty of a Christian. St. Paul tells us, that whoremongers and adulterers God will judge, that is, will most certainly punish. I could

wish to see you all, my hearers, made Christians and married, as white people are to each other: but till that can take place, let me beseech you to be satisfied with one wife, (I believe no instance occurs of a woman having two husbands) to be faithful and constant to her, to love and to cherish her, to consider her as yourself and to take the same care of her, as you would of yourself. For no man, says the Bible, ever hated himself, but nourisheth and cherisheth it, so ought every man his wife, and the wife should see that she reverence her husband, not only takes care of him, but honours and obeys him. Unless you do all this, Christ will not love you, nor will you ever be Christians.

Our Saviour himself, who never did sin, who was pure without fault, knew how-
ever what was in man, knew how strong those passions are within you, which tempt you to disobey him in this respect. He therefore says: But I say unto you, that

whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. You see, my friends, that your Saviour tells you to set a guard on your thoughts, to watch over your hearts, to take care, especial care, that you do not look on other men's wives and other women besides your own wives with the evil eye of lust. And he was right in thus cautioning us ; for out of the heart proceed evil thoughts, adulteries as well as murders. If you wish the river to be pure, you will not make its spring dirty, for, if you do, the dirty waters which flow from thence, will make filthy the whole stream through which they pass. In like manner, if you wish to keep yourselves clean from evil actions, you will, with God's blessing, keep your hearts pure and clean from evil thoughts: if you do not wish to commit murder, you will not bear malice in your hearts: if you do not wish to commit adultery, you will not have evil and wicked thoughts in your hearts, you will not even

look on a woman to lust after her. I own that it is very difficult for me to say much to you on this subject: it may make me indecent and indelicate to be too particular, but I trust you will understand me in what I mean, and pray to God to enable you to keep your bodies in temperance, soberness, and chastity, to keep from those lusts and evil passions, which, more than any others, war against the soul, and must finally set it in everlasting ruin, in the fire even of hell. You may perhaps think that because you see those who ought to know better doing these wrong things, that they cannot be sins, else they who are Christians, that is, have been christened in their infancy, would not do them. But take my word for it, believe me, as a minister of God, as a preacher of God's word, that when such persons do these things, they run the risk of sending their souls to hell, and unless they repent and lead better lives, they must be damned for doing them. I tell you so from the Bible, and I tell you no false

things. I tell you that the Bible says, as plainly as words can say, that they, who do such things, cannot inherit the kingdom of God. You must not do as you see others do : you must do as the Bible tells us : and you may rely on it, that they, who do not behave as the Bible tells them to behave, will, when they die, find to their shame and ruin, that they are the children of the devil, and will be punished with him, that Jesus Christ will say to them, Depart ye wicked into everlasting fire, prepared for the devil and his angels.

Our Saviour goes on : If thy right eye offend thee, pluck it out and cast it from thee ; that is, if you feel wicked wishes and desires in your hearts, which are as dear to you as your eye, and which it will cost you much pain to conquer and withstand, just as much pain as it would cost you to pluck out a right eye, still conquer and withstand them : for it is profitable for thee that one of thy members should perish,

you had better feel the pain of opposing your bad desires all your life long, and not thy whole body should be cast into hell, and not suffer, for giving way to them, the punishment of hell-fire. And if thy right hand offend thee, cut it off and cast it from thee, if there be any passion within you, dear to you as your right hand, but yet against your soul, cut off, conquer that passion, drive it from you, whether it be of anger or of lust, for one of thy members better perish, you had better feel pain in this life, than that thy whole body should be cast into hell, than that thou, soul and body, should be driven into the fire prepared for the devil and his angels.

The Bible, my friends and hearers, is a most excellent book: it has every thing which God wishes us to do in this life, every thing, which Christ has done to prevail on God to pardon us, every thing which we shall enjoy in another world, when this world comes to an end, when

your bodies shall return to dust, and your souls shall be judged by Jesus Christ, either received up into Heaven, or sent down into hell. It teaches us, that we are all sinners, that, if left to ourselves, we must finally and everlastingly perish: but that God is so good as to send Jesus Christ into the world to save us: that, in consequence of Christ's dying in our stead, dying that we might live, God is pleased to forgive us all that is past, to give us his Holy Spirit to lead us into all goodness, and for the short and imperfect goodness we can do, to receive us into Heaven. But then, my brethren, you must remember, that unless you repent of all your sins, and sin no more, unless you beg God to give you his Holy Spirit to enable you to repent and to lead good lives, your Saviour's death will be of no use to you. You must therefore renounce the devil and all his works, all sin and wickedness, you must believe in Jesus Christ, you must believe that without Jesus Christ, no man

can be saved, and then you must try to behave, as the same Jesus Christ has taught us in the Bible to behave. You must be good fathers, good husbands, good mothers, good wives, good servants, and good children, you must try to do no wrong, you must pray to God morning and evening to give you his grace through Jesus Christ, that you may live like good people: and after all this, you must still think that God will not accept you, and receive you into Heaven on account of this goodness, for it is nothing in his sight, but that he will receive you only for Jesus Christ's sake, and therefore, you must put your whole faith and trust in Jesus Christ, and give up your souls to your merciful God.

And now to God, &c.

LECTURE IX.

ST. MATTHEW v. 34.

But I say unto you, Swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool.

IN my last lecture I turned your thoughts, my friends and hearers, to a sin, which is very common amongst you, the sin of adultery, the sin of having more wives than one. I say it is common, but I hope it will not be so amongst you now, for the more you hear of religion, the more your minds are instructed in what our Saviour has taught us, the more clearly you will see the greatness of this sin, and the more you will pray to God, through Jesus Christ, to give you grace and strength to avoid it. Especially ye, who are now preparing to

be christened must give up this abominable practice: for, if ye continue in it, I can never christen you. And as I suppose, that all, who hear me, wish to be christened in time, and as all will be so, one after another, except through your own fault, I have given you warning, that you never shall be christened, unless you give up the practice of having more wives than one—a practice, which is more worthy of a heathen and a savage, than of a Christian slave. And I would advise you all to conquer that fickleness, so common to our depraved and sinful nature, which shews itself in getting tired of wives and husbands, whom you have had for some time, and in wishing to have others. Ye, who have wives or husbands, should keep to them till death, unless they commit adultery against you, and so deserve, as our Saviour commands us, to be put away. But I must now have done with this subject, and go on with what our Saviour has taught us in his heavenly sermon.

Again, Ye have heard, says our Saviour, Jesus Christ, blessed for evermore, that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thy oaths. This was the command given to the world, before our Saviour came into it. It does not say, thou shalt not swear, but if thou swear, do not swear falsely. But Jesus Christ, who knew more than all who had gone before him, being one with God, and himself God, says; But I say unto you, Swear not at all, neither by Heaven, for it is God's throne, nor by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. These were the oaths, which the people at that time were fond of using. They thought that by so speaking, they did not swear by God, forgetting that God had made all things, and that swearing by any thing, which he had made, was, in a manner, swearing by Him who made them.

No practice is more common amongst you than swearing. You learn it in your infancy, it grows up with you, and sticks fast to you, till you sink into the grave with that sin and your other sins on your heads. And yet where is the pleasure, or the use of swearing? What pleasure can it give you to call upon God's holy name, upon your Saviour's holy name for every trifle, and whenever you are angry with another? Does it satisfy any appetite, which nature has given you, if you swear. Does it remove the pain of hunger, or the feeling of thirst? Where is the passion that is gratified by it? Where, again, is the use of swearing. Does it make you better believed, when you declare a thing, or more trusted, when you promise any thing? Why then should you swear? Why should you disobey your Saviour, who commands you not to swear? It is only because you are accustomed to it: you have got a habit of it, and you cannot conquer a bad habit. Oh! say not so. All habits

may be conquered, if you are in earnest, and if you pray to God for his Holy Spirit to enable you to conquer them. I can do all things, said a good man, St. Paul, through Christ that strengtheneth me: and you can do all good things, and keep from all bad ones, if you pray to Christ to strengthen you. Why then will you sell your souls for nothing, and serve the devil for that which gives you neither pleasure nor profit? Remember too, that cursing is meant together with swearing, and it is dreadful to think, how often you will call down damnation on yourselves and on others, when you are angry, or when any of your other passions are roused. Let me beg you this night to give up these vile, these shameful practices, and to let your words as well as your actions be guided by the commandments of your blessed Saviour. Let your communication, says he, be yea, yea, nay, nay; for whatsoever is more than these cometh of evil. Keep yourselves to a bare saying, that

things are so, or are not so: affirm them, when they are true, and deny them, when they are false, for if you go beyond this, your conduct will be of the evil one, the lusts of the evil one, or devil, you will do, and his fate you will share.

Our Saviour goes on: Ye have heard, says he, that it hath been said: an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: and whosoever shall compel thee to go a mile, go with him twain; give to him that asketh of thee, and from him that would borrow of thee, turn not thou away. From these words we learn, that we had better give up small rights, what is our due in little matters, rather than quarrel about them: that we are to be of yielding and obliging tempers, willing to do a favour to every one that asketh one of us, and even to go beyond what he asks. And, indeed, my friends,

nothing will make more for peace and quiet, than a disposition not to be quarrelling about every trifle, meeting evil with evil, and injury with injury, and straining every point to make others behave to us to the full of our due. No, my friends, be of more humble tempers : be ready to forgive a wrong, not to return it : be obliging and friendly to each other : let no opportunity pass you of doing a favour and a kindness, and your Saviour will love you and receive you into those happy abodes, where the blessed spirits never quarrel nor contend, where they are happy, happy for ever in themselves, and in *his* presence who made them. How much you must wish to be Christians indeed, to have so Christian a temper, to have so much of the temper of Heaven. Oh ! happy day, when we shall quit this world of toil, of sorrow, and of contention, this sink of misery and sin, and with bodies spiritual and immortal, and souls free from every sin, shall never know what pain of body, or distress of mind are,

and be as good and as happy, as the angels which are in Heaven.

Ye have heard, says our Saviour, that it hath been said, thou shalt love thy neighbour and hate thine enemy. And so perhaps it is still said by them, who are not Christians: love your friends and hate your enemies. But I say unto you, says the blessed Jesus, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you. A hard saying this, perhaps you will say: but yet a true one, I answer, and one which shews that the temper of Christ is formed within us: He died to save his enemies: He prayed for them, who put Him to death. Father, forgive them, he said. You cannot be expected to love your enemies in the same manner as you do your friends: but you can love them in such a way, as will prevent you from doing them any injury, as will make you do them a kindness, when you can: you can love

them in such a way, as to pray for them, to pray that they may have better hearts and better tempers, that they may see the error of their ways, and turn to God, before it be too late for them to be saved. Look to the Almighty Father of us all. Doth he not make his sun to rise on the evil as well as the good? Doth he not send his rains on the just and on the unjust, on the fields of him who serveth him, and of him who serveth him not? And if ye are kind to your enemies, ye will be the children of your Father, which is in Heaven; and if ye be his children, he will receive you into Heaven, saying unto you, inherit the kingdom prepared for you and for all repenting mortals, from the beginning of the world. If ye love them, who love you, what do ye more than the savage, who will do the same. But if ye are kind to them who hate you, then ye are Christians, ye are the true followers of Jesus Christ. Be ye therefore perfect, even as your Father which is in Heaven is perfect. Follow

**the example of your God and Saviour,
be the example of men : let the same mind
be in you which was in Christ Jesus, and
ye will be the happier for it, when the
world and all that is in it shall have passed
away.**

And now to God, &c.

LECTURE X.

GALATIANS iii. 27.

*For as many of you as have been baptized
into Christ, have put on Christ.*

MY friends and hearers, it is my intention to go on, in several lectures one after another, in giving you an account of all that is contained in the gospel of St. Matthew, which is the first book of the New Testament, a most material part of that holy book called the Bible, I have already gone so far as the sixth chapter, and I shall, as I go along, tell you a great deal of our Saviour's life and death, of his sufferings for us and for our salvation, of his crucifixion, resurrection on the third day from the grave, of his being raised up

into Heaven in the presence of his disciples, of his being appointed by God to come again at the end of the world, to judge the quick and the dead, that is, those who shall be found alive at his coming, and those who have died from the time when the world was made until the last day.

I shall give you all that our Saviour said, of the good advice he gave us, and the good instructions he left behind, how he lived a most holy life, did many wonderful works, and above all, how he told us, that God is pleased on his account, to forgive us all our sins, and receive us into Heaven, if we repent, believe in him, and lead good lives. I shall not, however, go on with these things at present: but as several of you have been christened this evening, I shall tell you at once all that I have been telling to such of you as I have been preparing for the last six weeks for christening, I shall tell you what baptism

is, and what the duties are of those who have been baptized.

Baptism, my friends, means washing, and is the ceremony appointed by our Saviour for admitting us into his religion, for making us members of his Church on earth, and if we believe and behave as such, making us members of that society in Heaven, which is made up of all the holy and the good, the spirits of the just made perfect. When our Saviour was about to leave the world, and return to Heaven, he ordered his apostles to go into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. These are the words, you find, which we now use: and by which you are baptized in the names and dedicated to the service, of the Father of whom are all things, of the Son, who died to save you, and of the Holy Ghost, from whom all holy desires, all good counsels,

and all just works proceed, and through whom alone, the sinful race of men can be made fit for the presence of God, and the pure mansions of Heaven. The apostles did as their Lord commanded, and very soon after his death baptized three thousand persons. Formerly, baptism was performed by dipping the whole body in water, which meant, that they then died to sin, and when they rose out of the water, rose to newness of life, rose with new hopes and new desires, the hope and the desire of holiness and of Heaven. This custom was found inconvenient, and was, after a time, changed to sprinkling the forehead with water, which shews that we are sprinkled with that blood of Jesus Christ, which is the fountain for all sin and uncleanness, and washes away the stains of guilt, and of sin. Water is used as the purest liquid, as that, with which all things are washed and made clean. If single persons were received to baptism, they promised for themselves ; and when fami-

lies were received, the promise was extended to their children which had always been enjoyed in the child among the people of God. Children, should, as soon as possible, be made to share the great blessings which they enjoyed, and therefore children were baptized, on condition, that they had godfathers and godmothers, who should promise to bring them up in a religious and virtuous way, and take all pains that they may become Christians indeed. The catechism tells us, that when we are baptized, we are made the children of God, because we are all born in sin, and are subject to God's displeasure, and but for our Saviour, we should have perished everlastingly and become the children of the devil; but by believing in Christ, and behaving like Christians, we are made the children of God. We are also members of Christ, we are made a part of his Church, a part of him, we dwell in him, and he in us. And we are also made inheritors of the kingdom of Heaven. The wages of

sin is death, we are told in the Bible, and as all men have sinned, all would have perished in eternal death: but Jesus Christ has done great things for us, he died that we might live: through him God pardons our past offences, and gives us eternal life: through him we shall inherit the kingdom of Heaven, and be made heirs of God, and joint heirs with the Son, the blessed, the adorable Jesus.

Baptism is a covenant or agreement between God and ourselves. You all know what an agreement between two persons is. For instance, you and I make an agreement between ourselves: you promise to do such and such things, and I promise, on that condition, to give you such and such things. So is baptism. When you are baptized, God of his mercy makes an agreement with you: you promise to repent of all your past sins, to believe in Jesus Christ, and to keep all God's commandments as your Saviour has told us of

them, and he promises to pardon all that is past, to give you his Holy Spirit to enable you to do all that your Saviour commands you, and if you continue so to believe, and so to do, he also promises to receive you into the kingdom of Heaven. Great, great indeed, my brethren, are the blessings which baptism gives us. Think only of the pardon of your sins. If you think on the subject, it must give you the greatest pain to think how many sins you must have been guilty of in thought, word, and deed, and that for these sins you are all liable to punishment in another world. What a blessing then is it, to be assured that for Jesus Christ's sake God forgives you these sins, and admits you to pardon by baptism. Think again how liable you are to break all your good resolutions, how often you are tempted to do wrong, how strong bad example is. Then think that God promises you his Holy Spirit to give you strength, if you will pray for it, and exert yourselves to conquer temptation, to resist

bad examples, and to walk in his holy ways. Think also, what a scene of toil and sorrow, and pain this world is, how liable you are all to sickness and pain of body, how you and every one of us that earn our bread by labour of body or of mind, must often suffer distress from the loss of children, and other near and dear relations. Think then that when you are baptised, you are made heirs of the kingdom of Heaven, that God promises to take you at your deaths to that place, where sin and sorrow and death never come, where no poor father and mother weep over the grave of a beloved child, but where we can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. But remember your part of the agreement, for, if you do not keep your promise, God will not keep his; if you do not repent, have faith in Christ, and lead holy lives, baptism will be of no use: you are yet in your sins, and in your sins ye will die, and your sins will

carry you where the smoke of the torments of the damned ascendeth for ever and ever.

A few words more, and I have done. As for you, who have been christened this evening, I call upon you as your friend, as your teacher, as a minister of God's holy word, to think seriously of all that you have promised. It is your duty to set the best example now, to let others see that, in consequence of being baptized, you are better slaves to your owners, better fathers and better mothers, better husbands and better wives, better children, and better in every respect. It is your duty to be regular in coming to Church, because God has promised to give his grace to those who pray for him, and worship him in his holy Church. You must join in all the prayers, in the confession of sins, and in repeating the Belief, and you must pray every morning and evening at home that God would give you grace for Jesus Christ's sake, to

love, serve him, and obey him. I will not degrade you by supposing that you now can ever be guilty of such vile things as lying and stealing: but let me beg you not to follow the example of these, who ought to know better, in swearing and drunkenness and adultery. What adultery is, you must now all know. Remember you are to answer for yourselves to God: if you choose to follow the example of wicked persons, you must be contented to be punished with them. With all these advantages, you must remember that you are to be humble, humble in heart, and therefore, in speech and in behaviour. Your religion, the religion in which you have been baptized, is a religion of humility: for what is more humbling than to know that you are sinners, and such your religion teaches us, that we all are, and that you owe to the free mercy of God, and to Jesus Christ, all the good, that you may do, and all the blessings you can receive.

I hope, I trust, and I pray to God, that all of you, who hear me, may have such a sense of your sins and wickedness, such a feeling that you must suffer for them unless you repent and are baptized in Christ, that you will all resolve this night to be christened in time, and that you will prepare yourselves for it by attending my instructions every Sunday evening, for the first wish of my heart, and my prayer to God is, that ye may all be Christians, and so live in this world, that your souls may be saved at the great, the terrible day of judgment.

And now to God, &c.

LECTURE XI.

ST. MATTHEW VI. 6.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

OUR blessed Saviour, Jesus Christ, now begins to tell his disciples and those who heard him, that they must not do good actions, or pray to God in order to be praised by men, but to please God, who sees every thing that is done in secret, and rewards openly and publicly. He tells them that, when they did alms, that is, gave away any thing in charity, they were not to sound a trumpet before them, as the hypocrites did in the synagogues

and in the streets, that they may have glory or praise of men. Verily I say unto you, our Saviour says, they have their reward. Thou wilt praise them, it is true, and say, they are good people, and this is the reward they seek, and this is the only reward they will have. They will have no reward from their Father, which is in Heaven. But when thou doest alms, let not thy left hand know what thy right hand doeth: do it privately and secretly, not seeking the praise of men, but do it, because it is a duty, and God orders it, and will be pleased with you for doing it, that thine alms may be in secret, and thy heavenly Father, which seeth in secret, himself shall reward thee openly. He tells them too, when they pray, not to love to do so standing in the streets, and seeking that others may see them, and say, how good and religious these people are: this is vile hypocrisy, and they, who pray to God, not to please him and to seek his favour, but to be thought highly of by men: these have

their reward in this world in being praised, they have no reward from their Father, which is in Heaven. But thou, says our Saviour, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. My friends and hearers, it is highly necessary and right to caution you and every body else against being vain-glorious, and boastful, seeking praise from men. We generally like to be thought well of by people we know, and we wish them to praise us. And perhaps, it is pleasant to us, and may be useful to get this their liking and their praise. But still we are not to do any thing good, and abstain from any thing bad, in order to get their good-will and praise. No, we are to be good and religious, we are to give our alms, and pray to God, because God orders us to do so, and we wish to please him. We wish for his favour, we wish him to be pleased with us: we regard his good liking,

better than that of all the world besides; and, my friends, if we seek his favour, he will know that we do so, for he seeth in secret, and knoweth all hearts, and he will reward us before angels and before men. We are all bound to help and assist each other, being all of us poor, helpless, and dependent beings. And although you, my friends, cannot be expected to give away sums of money, yet it may be in your power to give some relief to other negroes poorer and more in want than yourselves. You who are strong may assist the weak with your labour, you may some of you be able to give some food to the hungry, some garment to the naked; and, remember, that if you do these good acts, not to be seen by men, but to please, serve, and obey your Heavenly Father, who commands all of us, his creatures, to help each other, your Saviour tells you, that God will see what you do, and reward you for it. Again: we are weak, ignorant, and helpless: God is powerful, wise and, strong,

On him we depend for life, and breath, and all things. It is, therefore, your duty to pray to him : but you must pray to him when you are at home, not that others may see you and praise you for it, but to please God, who seeth in secret. It is different in Church. Here we all meet to pray together to our God for the things that we all want ; and even here, the rule is good : for we must not come to Church, that others may praise us, but that God may be pleased with us : we must not pretend to be what we are not, to be lifting up our eyes and falling on our knees, that others may say, how religious we are : but our hearts must be lifted up to God, we must pray with our hearts, as well as with our lips, for He seeth the hearts of us all.

This desire of pleasing God more than men will be of use to you, my friends, in all your duties. You will act in the absence of your masters, just as well as in their presence : you will not require them

to be always looking over you, in order that they may see that you do what they command : you will remember that God is looking over you, that he orders you to be faithful as slaves, and that he will reward or punish you, accordingly as you are faithful or faithless. Servants, says the Bible, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God : and, whatsoever ye do, do it heartily as to the Lord, and not unto men. Knowing that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ.

Our Saviour tells us, that our Heavenly Father knoweth what things we have need of, before we ask him. We do not pray to him for the purpose of telling him our wants, for he knows them all, but we may pray to him to shew that we depend upon him for every thing, that we owe to him, our food, the use of our limbs, our strength, our health, and we pray to him

that we may be fit objects of his mercy, that he may be pleased with us, and hear us, and give us the things we pray for. I hope, you will all learn a short prayer, to say before you leave your rooms in the morning, such as, *O God I praise thee for all thy mercies, and I pray thee to keep me this day from all bodily harm, and from sin, for Jesus Christ's sake.* And at night before you go to sleep you must say some such prayer as this: *O God, I praise thee for all thy mercies, and I beseech thee to forgive me, for Jesus Christ's sake, all that I have thought, said, or done amiss this day. Take me into thy protection this night, and defend me from all perils and dangers for Jesus Christ's sake.* You must all learn the Lord's prayer, *Our Father, which art in Heaven,* and so on, and say it every morning and every evening. For it is the best of prayers, and given us by our Saviour himself in every chapter of the Bible, which I am now telling you of. For after our Saviour had told the people that their

do so. The words are our Saviour's own words: and when we pray to God in our Saviour's words, we do, in effect, pray in his name: we use his language: we do as he taught us, and as the Father heareth him always, he will hear us when we pray the prayer which the blessed Saviour Jesus Christ himself has taught us. But then you must remember to pray with your hearts, and not with your lips only: your thoughts must be fixed on God and on Jesus Christ, and you must have your minds in Heaven.

Having now finished in telling you the meaning of this excellent prayer, what, my friends, ought you now to do? You must raise your thoughts to Heaven, to God, and to Jesus Christ, you must resolve to be good Christians: and now let me beg you all, both men and women, to kneel down, to kneel humbly on your knees, and say the heavenly prayer after me.

*Our Father, which art in Heaven:
hallowed be thy name : thy kingdom come :
thy will be done in earth, as it is in Hea-
ven : Give us this day our daily bread :
and forgive us our trespasses, as we for-
give them that trespass against us, and
lead us not into temptation, but deliver us
from evil : for thine is the kingdom, the
power, and the glory, for ever and ever.
Amen.*

And now to God, &c.

LECTURE XII.

ST. MATTHEW vi. 9, 10.

*After this manner pray ye : Our Father,
which art in Heaven ; hallowed be thy
name. Thy kingdom come.*

WHEN you know more of religion, than you now do, my brethren, you will feel more thankful to your blessed Saviour, that he has taught you in what manner to pray. Before he came into the world, men knew as little about this point, as they did about many others, which were just as useful towards the saving of their souls. The world was indeed sitting in the region and shadow of darkness ; but when Jesus Christ came down from Heaven, he gave light on all these points : like the

sun rising in all its brightness after a dark and stormy night, he threw the rays of light on all these things, on which men were before stumbling in darkness, he shewed us the way to Heaven, he opened for us the gates of glory, and gave us the right of praying to God, and taught us the manner in which we should pray. And, my friends, it is a great and a glorious thing, it is full of joy and of comfort, that we can draw near to a good, a wise, and a mighty God, and in the name of Jesus Christ offer up to him our prayers and requests : beg him to take us and our friends under the protection of his powerful arm, and carry us safely through the perils and dangers of this life, through the storms and tempests of this troubled world, to that Heaven, where his presence will give us joy and happiness for ever and ever.

The Lord's Prayer is short, but it has a great deal in it, and when we use it, we pray for every thing needful for our souls

and bodies, and have the comfort of knowing, that we use the words of One, who is our best Teacher, who calls himself as he really is, the Way, the Truth, and the Life.

It begins with these words, *Our Father, which art in Heaven.* God is our Father, because he has made us. He has made the world and every thing in it, all that we see around us, and he has placed us even at the head of all things here below. But when we had sinned, and become unworthy to be called his sons, he sent Jesus Christ from Heaven to die for us, to teach us what we were to do, to open again for us the gates of Heaven, which had been shut against us on account of our sins, and to give us again all the blessings which we had lost, and many more besides. So that God is again our Father in Jesus Christ, our reconciled Father, the Father whom some good friend makes again at peace with his children. He was, therefore, our

Father by creation; and again, by redemption, by redeeming, or saving us from everlasting death, by the ever-blessed Saviour of the world. We say, *which art in Heaven*, because Heaven is the place, where he shows himself more particularly to angels and archangels, and to all the blessed spirits, who surround his throne. God, my brethren, is every where: he sees and knows what you and I think, and say, and do every moment of our lives. We can go no where and be without God. He is about our path by day, and about our bed by night, and spieth out all our ways. But Heaven is the place where he is seen, loved, and worshipped, where ten thousand times ten thousand, and thousands of thousands, beings pure from all sin and evil, worship him, saying, *Glory, and honour, and praise, be unto Him that sitteth on the throne for ever and ever*. The highest angel veils his face before Him, because he cannot look up to such glory and live. We say, *Our Father*, to shew that he is the Father

of all mankind, that we are all his creatures, all brothers and sisters, sprung from the same ancestors made out of the same dust, and however high or low, going to the same dust, in the grave together. When we say, *Our Father*, we should say it, with a love to all men, with an hearty desire for their well-being, and with a wish, that God would be their own God for ever and ever. Remember, then, when you say, *Our Father, which art in Heaven*, that you mean this God, who has made and redeemed us, and all mankind, who has pardoned our sins for Jesus Christ's sake, and given us again the hope and the power of obtaining thy favour, O God, who seest and knowest all things, but whose throne is in Heaven, and who shewest thyself in all thy glory, and in all thy holiness, to the order of angels and archangels, cherubim, and seraphim, high, great, and adorable art thou.

After, Our Father, which art in Heaven,

comes, *hallowed be thy name*. The name of God means himself, his qualities, all that belongs to him. To hallow, means to make holy; and when we say, *hallowed be thy name*, we pray, that we may have holy and proper thoughts of God, and every thing belonging to him, that we may think of him as of a Being without sin or infirmity, pure, glorious and spotless, having power over the Heaven and over the earth, over every thing we see or do not see, merciful, wise, and good, who only hath immortality, dwelling in light, to which no mortal man can approach, in short, a Being, at whose name we should bow ourselves and adore, and feel that we are sunk into nothing. Can we say these words, *hallowed be thy name*, and swear by it on every occasion? Can we have proper thoughts about us concerning that awful name, and yet take it in vain, by common swearing and cursing. No! my brethren, from henceforth let this vile habit be driven away from us! let it not be named among

such slaves as you are, who are resolving, as I trust you do, to learn the will of your God, and to keep it, to repent of all that you have done wrong, because the kingdom of God is nigh at hand. You cannot, my friends, use these words, *hallowed be thy name*, and believe any more in that foolish and abominable thing called obeah or witchcraft. For can you pray that you may have proper thoughts of God's holy name, his majesty, and greatness, and yet think that a poor, helpless, ignorant mortal can pretend, by means of the devil, to have so much power over your bodies, by words, mysteries, enchantments, and any such foolish things, as to hurt these bodies, to wear away your flesh, and sink you into your graves. Oh! no, no, my friends! such things cannot be: think no more of them: bid defiance to any thing that the devil or wicked men can do: have proper thoughts in you of the God you serve, and He, whose name you pray day by day may be hallowed, will shew his power and his

to come to this place, you will never know any thing, you will live like the beasts, who know no sabbath, and you will die like them; you will find in the next world, that you had better have prepared yourselves for Heaven, than scraped together ever so much in this short, uncertain, and painful life.

Our Saviour tells his hearers also not to be too anxious about to-morrow, what they shall eat and drink to-morrow, or how they shall be clothed to-morrow. He tells them to seek the kingdom of God, and his righteousness, to behave in such a manner as that God will receive them into Heaven for his sake, and that God, who taketh care of the birds of the air and the flowers of the field, will take care of them. Such of you, as are slaves, may not perhaps think this caution so needful for you, as your masters are bound to supply you to-morrow, and as long as you live with all that you want. This, indeed, is true, but

up by faith in Jesus Christ, may be completed, that all the world may remember themselves and be turned unto the Lord, that all people may become Christians, and that all of us, whether bond or free, whether living in this country, or in others over the face of the whole earth, may serve the God and Father of all, through the only mediator, Jesus Christ, and that Jesus Christ may be with and in them all. We pray also that his kingdom of grace may come into our hearts, that Christ may rule there through faith in him, that every thought may be brought into captivity to the obedience of Christ, and that his kingdom being formed within us, we may have that righteousness, and peace, and joy in the Holy Ghost, which, the Bible tells us, are the blessings and the gifts of his holy kingdom.

My friends and hearers; I have now for three months been telling you of the great things God has done for us, and

have been preaching to you about Heaven and hell, death and judgment, repentance and faith, holy tempers and holy lives, Jesus Christ, the Saviour, the Mediator, the Intercessor, through whom alone man can be saved. I have baptized several of you, and I am preparing more of you for the sacred and holy work. Let me not, Oh! let me not, I beseech you, labour in vain. Let me hope that many, if not all of you, have been made better by the pains I have taken. Let me hope, that you have, long before this, repented of all your sins, that you firmly believe in Jesus Christ as your Saviour, and that you have resolved to shew that faith by your good behaviour, praying, as I trust you do, for God's Holy Spirit to perfect you in every good word and work. May the kingdom of God come amongst you! May you remember yourselves, and turn unto the Lord God, through Jesus Christ, whom he has sent. And when this world shall come to an end, may we all meet again in a

better and more lasting one: may I be enabled, by God's blessing, to present you before the throne of your Saviour and Judge; and may you and I be received into mercy, our sins being washed in the blood of our Redeemer, and our souls pardoned, justified and accepted through the merits of the ever-blessed Jesus.

And now to God, &c.

LECTURE XIII.

ST. MATTHEW vi. 10, 11.

Thy will be done on earth, as it is in Heaven. Give us this day our daily bread.

ON Sunday last I began to explain the Lord's prayer to you. I told you what was meant by the words, *Our Father, which art in Heaven, hallowed be thy name; thy kingdom come.* I hope that you gave all your attention to what I told you, and I hope that you have thought much of it since, for you should think much and often of what you hear at Church, not only when you are at leisure, but even when you are engaged in your daily work. I now go on in explaining the Lord's prayer to you, and I pray God to give you

his Holy Spirit, that you may attend to these things spoken to you, and may shew forth the good fruits of them in your lives and behaviour.

Thy will be done on earth, as it is in Heaven. You cannot look around you, my friends, without seeing how few do the will of God on earth. They do it not, who are guilty of any bad thing whatever, who swear, who lie, who steal, who slander and abuse each other, who are idle, who commit adultery, and a thousand other bad things. The will of God is what he wishes his creatures to do, his laws, his pleasure. We learn, in the first place, what the will of God is, from our consciences, from that which God has written in our hearts. Have you never felt, my friends, what conscience is? When you have done any thing wrong, have you not felt within you something telling you that you have done wrong, and that you deserve punishment for it? In the darkness of the

night, when you have been lying awake in your beds, have you not felt within you something giving you pain and uneasiness, upbraiding you for your conduct, and speaking of dreadful woes waiting for you beyond the grave. That thing, my friends, was your conscience: that guide, that master, that adviser, that judge within us, which God has placed there to be a scourge and a whip to bad men, a crown of rejoicing to good men. God has also shewn us his will in the Bible: and happy, truly happy are we, if we learn from the Bible what that will is and obey it. He hath shewed thee, O man, says the Bible, what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God? Our Saviour, Jesus Christ, has told us about this will of God, more than was known before his coming, and if we would only learn of Jesus Christ, we should find peace and rest unto our souls. You, who come to Church, will by degrees learn

what this will is, and I hope, you will pray to God to give you grace and strength to do it. And great will be your blessings and advantages, if you do it. For he that doeth the will of God, saith the Bible, abideth for ever: he will be admitted into Heaven, and live happily for ever.

The will of God is to be suffered by us, as well as to be done, that is, whatever God pleases to do with us in this world, we are to submit to without a murmur, without saying to him, why doest thou so? If God chooses to send sickness on you, you are to bear it patiently: if he takes from you your children, and other near relations, you are to submit to his good pleasure, with patience and quietness: if he sends storms of wind and rain upon you, depriving you of your homes and of your goods, you are not to murmur or repine: you are to take every thing from his hands, as all good Christians do, with a complete resignation and obedience to him: you are to say as a good

man once said, The Lord gave, and the Lord taketh away, blessed be the name of the Lord; You are to say, as another good man did, when he lost two of his sons, It is the Lord, let him do what seemieth to him good: you are to say as the blessed Jesus did, when he was suffering under great agony, not my will, but thine be done. We ought to copy our Saviour's way of acting on all occasions: we ought to try to behave as he behaved. He said, my meat and my drink is to do the will of my Father in Heaven. The cup of sorrow of which my Father hath given me to drink, shall I not drink? Shall I, like a stubborn child, put it away from me? No! thy will, O God, be done.

Thy will is to be done by us on earth, as it is by the angels in Heaven. The Scriptures, or Bible, have not told us much concerning the angels, but what they have told us, is enough to make us think of them as much higher beings than

ourselves, pure, spotless, and glorious. They are always ready to obey the commands of God: they do his commandments: they hearken unto the voice of his words: they never disobey him: they never murmur at him. And although there is no evil nor pain to be submitted to by them in Heaven, yet we may conclude from their willingness to do all the pleasure of God, that they would be just as ready to do it, if it should be to call them to suffer.

I have dwelt, very long, my friends, on this part of the Lord's prayer, because it is owing to our not doing the will of God that there is so much wickedness in the world, and to our not suffering it, that there is so much unhappiness and discontent in it. For when we know that the will of God places us all in our several stations of life, makes us what we are, and sends us where he pleases, we shall be quiet and satisfied with our lot in life, and be that and do that which God orders.

I hope, therefore, you will always say this request with your hearts, and not with your lips only—*Thy will be done in earth, as it is in Heaven.* May thy will be our will, thy laws our laws, thy pleasure our pleasure, O God and Father of us all.

Our Saviour knew that while we are in this world, we must have those things which are needful for our bodies, we must have food to eat, by which those bodies are nourished and kept alive. He therefore teaches us to pray to God to *give us this day our daily bread.* We learn from this request, that it is God who giveth us even our daily food. It is he who sends rain upon the earth, and bringeth forth food for the use of man: it is he, who hath made all those various things, which are so pleasant to our tastes, and which give us pleasure in the using of them, at the same time that they give us strength for working in our several stations. We pray to him for *our daily bread*, because

our Saviour expects us to pray every day, and because he knew that we depend every day on our God for preserving us. Under bread he means every thing needful for our bodies, all kinds of food; and of raiment, and of other accommodations of shelter and other comforts. He means by bread also, the food of our souls, that grace and strength from Heaven, which enables good Christians to walk in the ways of holiness, and goodness, and to behave well in all states of life. When, therefore, you pray to God to give you this day your daily bread, you pray to him to give you all things needful both for your souls and bodies, the grace needful for keeping your souls from perishing, the food needful, either in sickness or in health, for keeping your bodies from perishing.

When you use this prayer, you must remember that there are two sins, which you must not commit, if you wish God to hear your prayer. One is, that of coveting or

desiring any thing which may be another's, and the second is, stealing from another that which belongs to him. For can we, like good Christians, pray to God to *give us our daily bread*, and yet depend on the devil to do it. For if we covet or steal, we do the works of the devil, and therefore must look to him for our reward. If we wish God to hear us in this request, we must be contented with such things as we have, and we must not attempt to take the food or any thing else that belongs to another.

I shall finish this Lecture with telling you of a few passages of the Bible, which, I wish that you all knew by heart.

Godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. Casting all your care upon God, for he careth for you.

Whatsoever ye would that men should do unto you, do ye even so to them ; in other words, do as you would be done by.

And now to God, &c.

LECTURE XIV.

ST. MATTHEW vi. 12, 13.

*And forgive us our debts, as we forgive
our debtors ; and lead us not into temp-
tation, but deliver us from evil.*

I SUPPOSE you all remember, that I am now employed in explaining the Lord's Prayer to you, that is, in telling you what it means, and what you pray to God for, when you use it. I trust and hope, that you do make use of it, every morning and every night, and that you use it, not with your lips only, but with your hearts. For God regards the heart, and he expects that, in all your services to him, you will let your hearts go along with your lips. And, unless you understand what you say, or try to understand it, you will only be

mocking the Almighty God of Heaven and earth. I hope, therefore, you have paid the greatest attention to all that I have said to you, and will continue to pay it, for I have your good only in view, and I should be sorry, extremely sorry to see, that you slight this or any other opportunity given to you of knowing more and doing better than has been the case hitherto with you.

And forgive us our debts, as we forgive our debtors. My friends, we owe to Almighty God the service of our whole lives, and if we dot pay it to him, every such sin is a debt. We therefore pray to God to *forgive us our debts* or sins against him, *as we forgive our debtors* or them that sin against us. On this account, another writer of our Lord's life, in giving this prayer to us, says, *trespasses* instead of *debts*, and we use the prayer in the same manner and say, *Forgive us our trespasses, as we forgive them that trespass*

*if
we do not*

against us. It makes little difference which words we use, as they amount to the same thing: the meaning of them is the same.

You find what a stress is laid by our Lord on our forgiving each other. Nay, we cannot be forgiven ourselves by the Almighty, unless we forgive each other. This is our own request: we pray to be forgiven as we forgive. You cannot, therefore, put up this prayer to Heaven with an unforgiving thought, if you do, you say as much as this, we cannot forgive others, and therefore, we do not expect to be forgiven by God. The Bible, my friends, excels all other books, and our blessed Saviour all other teachers in this instance. Other books have many good things in them: Other teachers have said many good things; but no book and no teacher make it such a point with us to forgive them who do us any wrong, as the Bible and Jesus Christ insist on us to

forgive them. Nay, by putting this in his prayer, our Lord meant to shew us that whenever we say these words, we must drive from our hearts all thoughts of ill-will, anger, and malice ;—must put on, as the elect of God, bowels of kindness, mercy, and long-suffering, forbearing and forgiving one another, if any man hath done an evil towards us, even as God for Christ's sake hath forgiven us.

You see what a good religion the Christian religion is—that religion, in which I am instructing you, and which I am endeavouring to make you all acquainted with. For take my word for it, that nothing makes people so unhappy and so wicked, as the doing of spiteful things to one another, revenging ourselves upon others, keeping malice and anger in our hearts, and venting them on those who offend us, in our words and our actions.

And lead us not into temptation. The

Bible tells us, that God cannot be tempted of evil, neither tempteth he any man. But every man is tempted, when he is drawn away by his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death. God, therefore, cannot lead us into sin and wickedness: our own lusts and the devil lead us into it. When we pray to God not to lead us into temptation, we beg him not to put us in such situations, or expose us to such trials, as may be too much for our poor feeble natures, and if he does suffer us to fall into them, that he would give us his grace to save us in the evil day, and prevent us from ruining and destroying our souls. I will give you an instance or two, which will make you understand the thing better. A wise man, in the Bible says, in a prayer to God, remove far from me poverty, lest it make me steal, and take the name of my God in vain. Poverty leads many into crimes, that is, it

makes those who have wicked hearts and lusts, lie and steal and swear falsely. Now you may safely pray to God, not to lead you into such a state as this, where you may be tempted to do wrong, or if he does lead you into it, that he would give you his grace to bear it patiently, to take no wrong step for getting rid of it, and to suffer it as a trial from Him, who knows what is best for us. Idleness, or having nothing to do leads a great many people into wicked courses. Now you may safely pray to God not to let you fall into this state of temptation, not to let you know what idleness is, lest it tempt you to be wicked, or if he should try you by it, that he would give you his grace not to fall into the wicked thoughts, lusts, and desires, to which idleness gives birth. This, indeed, is a temptation, into which you, my friends, are not likely to fall, for I dare say, you have all work enough to do. And however fatiguing it may be sometimes to your bodies, take my word for it that you

have reason to thank your Heavenly Father for giving you so much employment and work, that you have no time for listening to the temptations of the devil, who never finds it so easy to tempt men into sin and wickedness, as when they have nothing to do, when time hangs heavily on them. When therefore you pray to God not to lead you into temptation, remember, that God does not tempt you to evil, but the devil and your own lust tempt you, and that you pray to him, when you say these words, to save you from all severe trials, and to give you grace and strength to resist the devil, and to govern your lusts and passions.

But deliver us from evil. Deliver us, O Lord, from the evil of temptation, from the evil of our own hearts, from the evil of bad example, from the evil of wicked company, from the evil of discontent, malice, sickness, sorrow, and from every other evil, but above all, from him who is called

the evil one, the Devil. For such must be your meaning, when you use the words, *Deliver us from evil.*

My friends and hearers, the Bible speaks often of this evil world, and tells us to escape its corruptions and to have our minds not like to it, and assures us, that Jesus Christ came from Heaven to save from its snares and evils those few, those happy few, who will take Him for their Master, and follow him through life and death to those mansions, which he has gone before to prepare and get ready for them. He says, with great, very great kindness, I pray for them who love me and who follow me. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. We are also told that the world lieth in wickedness, and that Christ gave himself for us, that he might deliver us from the present evil

So unless you build your hopes of salvation in Christ upon the foundation of a new heart and a new life, you will never shew yourselves to be Christians, you will never shew that you have the faith of a Christian. When the evil days of sickness and death come upon you, all your hopes will be thrown down: the building you have made will be weak, and will fall before the storm. But if you hear the sayings of Christ, and do them, you will shew that Christ dwells in you through faith in him. And then whether you live or die you will be his. In sorrow and in grief he will comfort you: he will make all your bed in your sickness; and when ye are passing through the dark valley of the shadow of death, his rod and his staff will guide you and support you into the abodes of everlasting peace. Thus ends our Lord's most excellent discourse. No wonder the people were astonished at his doctrine, for he taught them, as one who had authority. Be persuaded then, to listen to him and

LECTURE XV.

ST. MATTHEW vi. 13.

*For thine is the kingdom, and the power,
and the glory, for ever and ever. Amen.*

THESE are the last words in the Lord's Prayer. They are few, but they are grand indeed: they make us think as we ought of that Almighty God, the Maker of the world, the King eternal, immortal, invisible, who doeth whatsoever it pleaseth him in the hosts of Heaven and among the inhabitants of the earth: whom none can oppose, to whom be glory, honour and dominion, now, henceforth, and for ever. All good men, my friends, all who love and fear God have always taken pleasure in praising him, in giving glory to him, in honouring him with their lips and their

hearts. The psalms which you hear read every Sunday evening, were sung to the harp by a good and pious king, and other godly men: and these psalms are full of praises to God. There are also many hymns, in which praise is given to Almighty God. And how can you look about you, how can you view the sun shining in brightness, the glorious sun, which by God's command, knows when to rise and to go down, and not praise your God, who keeps him in his daily course? How can you look up to the moon walking in brightness, and pouring on you a soft and gentle light, and not praise your God, who placed it in the Heavens for the comfort and the light of man? How can you look at the thousands of stars, which shine by night, and which have worlds around them, like this earth, and various creatures living in them, and not praise your God, who made all these things, whose power the Heavens declare, and whose handy work the firmament showeth? How can you view the great,

the vast, the mighty sea, with all its depth and size, and see, when all its waves are roaring, that there are certain bounds, which it cannot pass, and not praise your God, who has made it, and who says to it, Hitherto shalt thou come, and no further, and here shall thy proud waves be staid? Do you not feel the power of God, when the thunder is roaring over your heads, and the wind blowing with all its force around you? You must my friends, think often of these things, for these things will raise your thoughts to Almighty God. They will teach you to fear him, and to do nothing that can displease him. They will teach you to listen to those, who tell you how to walk and please God: they will teach you to listen to the words of that Son of God, Jesus Christ, our Lord, who came from Heaven to earth to reconcile sinful man to his offended Father and God.

I suppose you remember that the Lord's

prayer began with calling God our Father and in Heaven. You find that it ends with saying, that the kingdom and the power and the glory are God's. It began with teaching us to look up to Heaven for a Heavenly Father, who knows the wants of his creatures, and is merciful to forgive their sins, and it ends with our saying, that to God belongs all that is needful for enabling him to defend, to preserve, and to pardon us. His is the kingdom. He is King of kings and Lord of lords. His dominion reacheth through worlds, and lasteth for ever and ever. Kings on earth die and leave their kingdom to others: he has life in himself, and is the author of life to all who have it. There has never been a time, when God was not. He was neither born nor made. He has been from everlasting, and shall be everlasting. *His is the power.* No power is like his: none to be compared to it. He gives the word, and suns and worlds are made. He commands, and every thing

obeys him. None can oppose or resist him. It is he who hath made the round world so fast that it cannot be moved: it is he who has made us, and not we ourselves: and when he gives the word, go forth, we return to the dust out of which he made us, and our spirits go to him, by whom they were created—even to that God which doeth all these things. *His is the glory.* Every thing will turn out to his glory. Praise will be given to him by angels and archangels, by the thousands, and tens of thousands, and by the thousands of thousands who surround his throne. They will fall on their faces, and worship him saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. When we say, that his is the glory, we should remember to seek that glory in all things, to pray to Him, to praise Him, and to serve, and so to live, that God may be honoured and glorified by us. The Bible tells us, whether we eat

or drink, or whatsoever we do, to do all to the glory of God. We should shew that we depend on him for all things, that, if he withdraws his care from us, we perish, and that he is never so honoured, as when his creatures do his will, and obey his orders. The Bible also tells all Christians, that they should not only do all to the glory of God, but that whatsoever they do, in word or deed, they should do all in the name of Jesus Christ, giving thanks to God the Father by him. Christians know that they owe their creation and their being pardoned and saved to Jesus Christ. He gives them the power to please and obey God: he procures their pardon from God. And God the Father is never so pleased with you as when you know, and love, and obey Jesus Christ, whom he has sent. For he is the only begotten of the Father, the Son in whom the Father is well pleased. He came to make our peace with God: he lived and was crucified for us and for our salvation, and he is now at the right

hand of God, begging, interceding and gaining for us that Holy Spirit, which sanctifies or makes us holy, cleanses us from all our sins, and fills us with that peace of God which passeth all understanding. Oh! let us so behave that this spirit may dwell in us, that God may, in all things be glorified through Jesus Christ, to whom be honour and praise for ever.

Our Saviour has taught us to say, that the kingdom, and the power, and the glory, are God's for ever and ever. All that I have told you of God is true now, and will be so for ever. He will be the only King of all the world for ever and ever. He will have Almighty power over every thing for ever and ever. And his glory will be secured, whether we will or not, by the reward and happiness of angels and good men, by the punishment and misery of devils and bad men, for ever and ever. To this heavenly prayer, we all

say Amen. For amen means so be it, or thus may it happen; and whenever you use it at the end of your prayers, you mean to say, I agree to all that has been prayed for, I wish that all which has been prayed for may take place or happen.

You must take notice, my friends, that all the prayers which I use in the desk, end, with these words, for Jesus Christ's sake, our Lord. And the reason of it is, because God hears and accepts our prayers only for the sake of Jesus Christ, our mediator and intercessor. Our Saviour has told us, whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Whatsoever ye shall ask the Father in my name, he will give it to you. So you see, when we say at the end of our prayers these words—for Jesus Christ's sake—we do as he himself has commanded us. We do not, however, use these words at the end of the Lord's prayer. There was no occasion for us to

ness. This shewed not his power only; but his goodness. He might have shewed the people that he was God, by bidding the thunder come down from Heaven and destroy all the wicked. But this would have shewn only his power. Whereas by healing sicknesses by a word, he shewed his goodness and mercy also: he shewed, as he himself tells us, that he had come to seek and to save that which was lost! O merciful and adorable Saviour! thou art the kindest friend to man, that man ever knew! And although thou art no longer on earth to heal our sicknesses, thou art in Heaven to hear our prayers, thou canst plead with the Father to raise from the bed of sickness those whom we love! thou canst pour down upon us thy Holy Spirit to help us through all the troubles of life, in making our way, by good thoughts, good desires, and good deeds, to that Heaven, where thou art! May we trust in thee, believe in thee, and obey thee! And may we follow, as far as we can, thy good and

kind example, and be merciful ourselves, as far as we can, to all who are in sorrow ! May we help the sick, share our morsel with the hungry, and be kind to all.

Our Saviour did not come into the world like a prince, a king, or great man. If he had, he might have had followers who would have followed him for the hope of gain or advantage. He could not have tried the hearts of people. But by coming into the world in mean and poor circumstances, he found out those who were worthy of him. He shewed the poor and mean, that poverty and meanness are nothing if the heart is right in the sight of God, and that riches and the good things of life are often snares and traps to draw us away from God and religion, and that while the rich think only of this world, and live without thinking of another, the poor may feel that their only treasure is in Heaven, and may seek it there by their humbleness of mind, their patience, their

submission to the will of God, their fixing of their hearts on Heaven and heavenly things. Thus when a wise man, pleased with our Saviour, told him, Master, I will follow thee whithersoever thou goest ; our Saviour replied, the foxes have holes, and the birds have nests, but the Son of Man, meaning himself, hath not where to lay his head. It hath pleased Almighty God to place you, my friends, in an humble state of life. You are most of you slaves. But you will not be the worst for it in the world to come, if you behave well in your places. Soon will this world come to an end ! soon, sooner perhaps than you expect, you may die and leave it. But if you have acted your part well, if you have done your duty, and by your repentance and belief in him, made your Saviour your friend, you will find that he, who while on earth, healed a poor leper of his leprosy, and a poor servant of his palsy, will exalt and raise you to a high rank in the kingdom of Heaven ; will pardon your sins, and

make you heirs together with him of an inheritance, that never faileth, kept in the mansions of glory, for all who love and serve their blessed Saviour, Jesus Christ the righteous.

. And now to God, &c.

LECTURE XX.

ST. MATTHEW viii. 23, 24.

And when he was entered into a ship, his disciples followed him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

IN my last Lecture, I told such of you as were here, of some wonderful things, which our blessed Lord and Saviour Jesus Christ did. These things shewed that he was more than man—that he was God. And indeed, if he had not been God, he would not have been able to save and redeem a whole world from death: if he had not been without sin, and no man is without sin, he could not have saved a whole world from sin. Your Saviour was

pure, and harmless, and undefiled: he did no sin, neither was guile found in his mouth. This made him a fit sacrifice for a world of sinners. If it had not been for him, this God as well as man, you would have died in your sins, and you would have suffered for those sins the punishment of hell-fire. Will you not then love and serve your Saviour? When I give you an opportunity of hearing all about him, of knowing him and serving him here, and being happy with him after your deaths for ever: why will ye not come and hear me? Why will you stay away, let any idle excuse draw you away from Church, when by coming to it you may learn to save your souls alive? I can only pity those, who are so lost to their own true good, to the good of their souls, who act so foolish and wicked a part. I must be contented to let these go on in their wickedness and their ignorance. I can only wash my hands of them, I can only know that I have done my duty to them, and that they cannot tell me,

when I and they shall meet together before Jesus Christ to be judged, we were ready to hear, if you had been ready to teach us: we should not now have been damned to hell-fire, if you had told us, when we were upon earth, of our Saviour! This cannot now be the case: for here I am, ready to take all pains to teach you and improve you. The fault will be yours: your condemnation will be just. I trust and hope and pray to God, that what I say will have a good effect on the well-disposed amongst you, and make you as anxious to receive instruction, as I am, God knoweth, to give it.

Our Saviour, Jesus Christ, who went all about the country, telling people to repent and to believe the Gospel, and shewing them all that they should do and believe, now went into a ship, in order to sail to some other part of the land of Judea. His disciples went with him. They were well-meaning, sincere people, and

they were resolved to follow him, wherever he went. They left all to follow him; they had left their homes, their friends, and their trades, to be with him constantly, to hear the gracious words which proceeded out of his mouth. How much less is expected of you to be Christians? You need not leave *your* homes, *your* friends, or *your* business. You can enjoy them, and pursue them, and still be Christians. You have only to come here once in every week, pray to God and hear your duty; and you may for the rest of the week go about your usual business, receive pleasure from your families and your homes, remembering only to keep yourselves without sin, and living always as in the presence of your God and Saviour, serving him, both in *your* prayers and in *your* work, with all humility and sincerity of heart.

When our Saviour and his disciples were in the ship, a great storm arose: the ship was covered with the waves, and was

in great danger. The Lord of Heaven and earth, who had taken man's nature upon him, felt the fatigue which man feels, and was asleep. His disciples, being exceedingly alarmed, came to him and awoke him, saying, Lord, save us; we perish. He then said unto them with all calmness, knowing that all things were at his command, Why are ye fearful, O ye of little faith? Have ye not your Saviour with you? Can any harm happen to you without his permission? Can the sea overwhelm you and swallow you up, while he defends you and protects you by his presence? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men, who saw such a wonderful thing marvelled and were astonished, saying, What manner of man is this, that even the winds and the sea obey him!

In like manner, my friends, when you are in trouble of any kind, when, as is sometimes the case in this country, the winds are

throwing every thing down about you, the rains pouring, and the thunder roaring over your heads, you must have faith in your God and Saviour. Jesus Christ is not present with us in a body; but he is in Heaven and knows all your fears, and all your dangers. You must go to him, must fall on your knees and say: Lord save us, we perish: and he will either still the raging of the winds, or save you from their power, or, if he sees that it will be best for your souls, that your bodies perish, he will make you amends in another world, and save your souls and bodies alive at his glorious coming.

In the same manner, when you look into your own hearts, and consider your past lives, and see how you were born in sin, and grew up in iniquity, how you have sinned against God, how you have neglected your prayers, been cold, and thoughtless, and sleepy, when you should have been in strong praying to your God, how impure

and foul your thoughts have been, and how full of malice and ill-will, and bad-temper your hearts have been; when you consider all these things, and your spirits droop, and you come to your Saviour, saying, Lord save us! we perish: He will hear your prayers, accept your tears and your repentance, and embrace you with the arms of his mercy: and immediately, there will be a great calm in your souls: you will feel peace of mind, and joy in believing, and you will go on your way rejoicing.

Our Saviour now landed, and immediately performed a great miracle, a most wonderful thing. I must inform you, my friends, that our Bible teaches us there is a great spirit, an angel of darkness, as he is called, the devil, who works in all disobedient and ungodly people, and tempts them to wickedness. He it was who brought death into this world. If it had not been for him, we should have passed

into Heaven without dying. Our Saviour came into the world to undo all that the devil had done, to drive him from our hearts by his spirit, to raise us from death by his power. It pleased God (for without his leave the devil can do nothing) that he should have great power at the time when Jesus Christ lived, in order that the world may see that the friend of mankind is more powerful than their enemy. I told you some time ago how he tempted Jesus Christ in the wilderness. God allowed him to have great power over the bodies of men at that time: he entered into them, or sent some of his spirits into them, which made them very fierce, and savage, and like madmen. Two such unhappy creatures met our Saviour. They were so fierce that people were afraid to pass by that way, where they were. As soon as they saw our Saviour, they cried out, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us

before the time? You see, they knew our Saviour to be the Son of God (for even the devils we are told, believe and tremble) and they knew also, that one work of his on earth was to drive them out of the bodies of men here, and to punish them hereafter. It so happened, that there was, at some distance from them, a herd of many swine or hogs feeding. They therefore begged Jesus to suffer them to go into the herd of swine; and Jesus complying with this request, for sufficient reasons, as the sequel shews, suffered them to go. The swine then, being possessed by these evil spirits, ran violently down a steep place into the sea and perished in the waters. They that kept these hogs or swine, frightened at what they saw, ran into the city and told what had happened, and the people of the city being conscious of their great wickedness, knowing themselves to be a bad set of people, and thinking that Jesus would de-

stroy them, as they deserved, came out and begged him to depart out of their coasts.

I shall give you a little advice from this piece of history, and conclude. I believe that you are, most of you, better informed and knowing than to believe any thing in obeah and witchcraft. I am glad that you are so. You see that the devil has no power, but as Jesus gives him leave. If, therefore, you are Christians, and try so to live depend on it, the devil can have no power over you, and they, who pretend to hurt you, can have no power over you. The only way in which the devil can hurt you now, is by tempting you to wickedness : but if you pray to God not to lead you into temptation, nor suffer you to be led into it, and try to resist temptation, you will, with the grace of God, be able to conquer all the wiles and arts of the devil.

You see too, how the people, because

they were wicked, begged our Saviour not to come among them. I suppose they could have told him as the devils did, what have we to do with thee, Jesus? Art thou come hither to torment us before the time? Jesus preaches by us his ministers to the world: we preach to men to repent and believe the gospel. And although many a wicked man may be ready to say to us, what have we to do with you? depart from our coasts; good people will love and hear us for our work's sake, for our Master's sake. I trust and hope that you will be amongst such good people, will seek instruction, will profit by it, and will not act, as if you thought or said, that you had nothing to do either with me, or with Jesus whom I preach.

And now to God, &c.


LECTURE XXI.

ST. MATTHEW ix. 1, 2.

And he entered into a ship, and passed over, and came into his own city; And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer: thy sins be forgiven thee.

AFTER our blessed Saviour had driven the devils out of two poor creatures, who were possessed of them, the people of the country were so frightened, and knowing themselves to be wicked, were so much afraid that he would inflict some dreadful punishment on them, that they prayed him to depart out of their coasts.

He saw that his instructions and his preaching would have no effect on them, and he left them, went into the ship, and departed into his own city. Little did those poor, ignorant, sinful creatures know that they were wishing to get rid of their best friend, of one who would have shewn them the way to Heaven, taught them and helped them to get thither. But so it is, and has been always. People are so taken up with this world, so much in love with this life, as if it were to last for ever, that they seem to think and care little about their souls. Were we to preach to them, and to tell them, that by hearing us, and by praying, they would get heaps of money, get all the good things of this life, wallow in pleasure and in lust, they would hear us gladly. But when we tell them, that they must be in a manner dead to the things of this world, and alive to those of the next, and that they must conquer their strongest passions, and put away from them every favourite lust, every wicked thing in which



they take pleasure, and we promise them for doing so, such joys in Heaven, as eye hath not seen, nor ear heard, nor hath it entered into any body's heart to conceive them, they do not mind us: they think only of the present: they think not of the future. And yet the future will one day be present. Time passes very swiftly. years soon roll on: and Heaven and hell which they think so far off, will be near, will be present, will be seen by them. Then will they call, but the Saviour will not hear: then they will knock, saying, Lord, Lord, open to us, and will have this answer,—Depart from me, ye that have despised me, and worked iniquity and wickedness.

When our Saviour had reached his own city, the people of it were glad of his return, not indeed because he was to save them from their sins, (for many of them did not think about this) but because he was able to heal their diseases. They had faith

in him that he was able to do this: and though it was but a small degree of faith, yet our Saviour, who never despised small things, was pleased with it, and did as they requested. They brought unto him a man sick of the palsy. This sickness had taken away the use of his legs from him. They therefore brought him lying on a bed. Jesus seeing their faith, and wishing them also to believe in him, as able to save them from their sins, said immediately unto the sick man, Son, be of good cheer, thy sins be forgiven thee. What do you think? some foolish conceited people were surprised that he should attempt to pardon a man his sins, and said within themselves, This man blasphemeth: this man does what God only can do: he makes himself equal to God. And so, my friends, he most certainly was. For though they only thought so in their hearts, yet he knew their thoughts, and who but God can know our thoughts, and he immediately said to them with great mildness; Wherefore think

ye evil in your hearts? For whether is the easier thing to say, thy sins be forgiven thee; or to say, Arise and walk? Both are too hard for man: He only, who is God, and came down from God, can do them both with the same ease. And both, says Jesus Christ, I will do. For I have power on earth to forgive sins, and as a proof that I have, I have power to heal diseases: I therefore say to the poor man, thus lying on his bed, unable to walk on account of the palsy, Arise and walk: take up thy bed and go to thine house. And he arose, and departed to his house. Then the multitudes when they saw it, were astonished and glorified God, who had given such power unto men. This is a most instructive story: it teaches us a great deal. Perhaps when you are all so indifferent about believing in your Saviour, you do not think what that Saviour is to do for you. He is to save you from the punishment of your sins. You are all, even the best of you, sinners in the sight

of God. You have all done that which you ought not to have done: you have all left undone that which you ought to have done. God is a righteous, just, and holy God. Not one of his laws can be broken without exposing him, who breaks it, to the punishment of hell. Every wicked word, every wicked thought, every wicked action exposes us to damnation. God is so just, and so holy, that he must punish all such wickedness. If this be the case, (and that it is so, the Bible tells us; I do not deceive you, I tell you so from the Bible) if this be the case, I say, how wretched, how miserable is our condition. Think of suffering the punishment of hell for ever; not for one year or more; but for ever. After hundreds and thousands of years are ended, still to be suffering, what a dreadful thought! Now it is Jesus Christ, who saves us from all this. He gave himself for us: he suffered death upon the cross, to do away this punishment, to procure our pardon. Our sins were punished

in him. God Almighty accepted the sacrifice which Jesus Christ freely made of himself. In this way, God has been just in punishing, and yet good and merciful in punishing it in such a way, that sinners may yet be saved—Perhaps you may not all understand this fully: you will understand it better, the oftener you hear me. But still you can all understand so much of it, as to know that unless your Saviour saves you from your sins, you will be punished for them, and that if you value your souls, you will love, serve, and believe in your Saviour. You will come unto him that you may have life, eternal life in the Heavens. You will come unto him, that your sins may be pardoned, washed away by the blood which he shed upon the cross, and that God Almighty may have mercy on you for his sake.

After Jesus had cured the sick man of his palsy, he passed on, and saw a man named Matthew (who afterwards wrote

the book I am now preaching to you about) he was a Jew, employed to receive taxes from the people. He was, on that account, called a publican. His office made him much disliked by the people, who always ranked these poor publicans with sinners. Jesus, however, who knew the hearts of men, knew that this man's heart was right, though his situation in life was one, which drew upon him much abusive language. He therefore said to Matthew, follow me. And Matthew, who was a well-disposed man, left the business he was carrying on, and followed Jesus. He received our Saviour into his house; and as they sat at meat, many publicans and sinners came and sat down with Jesus and his disciples. When some men, who were high in rank, and so proud also that they thought themselves too good to be with poor sinners, forgetting that they were sinners themselves, saw it, they said to the disciples, If your Master is so good himself, why will he sit down and eat with publicans and sinners? When

Jesus heard it, he said, They that are whole, they that think themselves well, need not a physician, but they who are sick, need one. I keep company with sinners in order to draw them away from their sins: I seek not the company of them who fancy themselves good and will not hear me. I am not come to call the righteous, but sinners to repentance.

Now you must know, that the people, who found fault with our Saviour, were hypocrites, unjust, covetous, proud, wicked. Yet they thought, because they were higher in rank, and were outwardly very religious, though inwardly very bad, that they were righteous, they wanted no Saviour, they had too high an opinion of themselves and despised others. Our Saviour never liked these proud, and conceited men. He said that the greatest sinners would go to Heaven before these would: because repentant sinners would humble themselves before God, would repent, and

God's Holy Spirit would enable them to leave off their sins.

I will not draw any remark from this history, which may lead to wrong notions: but I wish you, my friends, to look upon yourselves in that humble light, as to be the sinners, with whom your Saviour sits, and whom he teaches. He is not present with you with his body: he is with his Spirit. He came to call sinners to repentance: not them who think themselves righteous already, for who can be so? what man is there who liveth and sinneth not? On you your Saviour calls by me in these words: Come unto me, all ye that labour and are heavy laden, who feel the weight of your sins, and I will give you rest: rest from sin here, rest from its punishment hereafter. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: think humbly of yourselves: think yourselves sinners, and ye will know my value. Ye shall find rest unto your souls, ye shall, in

all your labours, and in all your distresses, find joy and peace in believing on me: the hopes of Heaven will refresh you: the trust that your Father in Heaven is reconciled to you, will keep up your drooping spirits, whatever ye may suffer in this world; and ye shall find rest, peace, and joy unto your souls, both now, and for ever and ever.

And now to God, &c.

LECTURE XXII.

ST. MATTHEW ix. 18.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

OH blessed Jesus, thou didst leave the glory of Heaven, and didst come into the world to seek and to save that which was lost. Thou didst come to be a light to the blind and life to the dead. Thou didst come to turn us from darkness to light, and from the power of Satan unto God, that we may obtain an inheritance with thee in Heaven, among all them who are sanctified, or made holy by faith in thee.

Have mercy upon us, who are now before thee, and grant that I may preach, and these may hear thy words and thy doings to our comfort in this world, and to our everlasting salvation in the next.

While our Saviour was teaching the people, there came a certain ruler—a man of high rank, and having authority in the church of the Jews and worshipped Jesus, paying him the greatest respect as a person, whom God had raised up and sent into the world, and saying, my daughter is even now dead. I left her so ill that by this time she has breathed her last. But though this may be the case, though she may seem to be lost to me for ever in this world, yet I know that thou hast power to bring her to life again. If thou wilt come and lay thine hand upon her, she will live, she will be restored to me again. I believe that thou hast power to do this. As soon as Jesus heard him, he arose and followed him; he left off teaching, and went

with the poor father to do this deed of mercy, to raise a dead child (for we are told that she was only twelve years old) and give her to the prayers of her fond and distressed father and mother.

While Jesus was on his way to the house of mourning and of death, a great crowd thronged around him, some led by curiosity, others perhaps, by a fondness for his person and for his goodness, all, no doubt, wishing to see this great thing, which he was about to do—no less a thing, than to restore a dead child to life. As he was going along, a woman, who had for twelve years been afflicted with a dreadful flowing of blood, who had spent all that she was worth on physicians, and could not be cured, but was wasting in body, losing her strength, and sinking by degrees into the silent grave, came behind him in the midst of the multitude, and touched the hem of his garment. She was modest, and perhaps ashamed: she did not venture to

come boldly into the presence of the merciful Saviour. She had, however, faith and trust in him enough: she thought that by only touching the train of his garment, as it flowed along the road, some divine virtue or power would come from his body, and heal her of the consuming disease, the wasting flux of her blood. Nor did she hope, and trust, and believe in vain. Our Saviour knew the thoughts of people; he knew all that happened. His eyes were in every place, as the eyes of God, we are told are, beholding the evil and the good, beholding the humble prayer, the meek wishes of the religious and good, the proud thoughts and the wicked desires of the irreligious and the bad. He turned himself about, and looked on her. How she must have felt, my friends, when she found that she had thus attracted the notice of the Saviour of sinners! She was so humble and so modest, that she trembled lest she had given him offence; but knowing that she had meant none, that she believed

in his power, and had felt it in her being suddenly cured, she came forward, and told him how she had touched the hem of his garment, and how she had been healed of her disease. Jesus said to her with great kindness, Daughter, be of good comfort. Thy faith hath made thee whole. And the woman was made whole from that hour: the cure, which had been so suddenly begun, was completed, and that, which so many physicians could not do in so many years, was done in a moment, by only touching the garment of the Saviour—of him, who came from God, and was God.

Jesus now went on to the ruler's house to restore his daughter to life, and when he came there, he found minstrels and musicians playing on instruments and the people making a noise—a very improper thing to be done, where a dead body is lying in a house, and a thing, which I hope that you who are Christians will

cease to do. When it pleases God to take any part of our family from us, we ought to employ the time in a different way, in thinking whether God has seen any sin in us, and has punished us for it in this way, in thinking on any good example which the dead person may have set, and in praying God that we may follow the example, in thinking on any wrong thing which the dead person may have done, and in praying that we may not do the same: above all, in thinking that this sin was the cause of death, that if the first man had not sinned, he would not have died, and we, his posterity, would not have suffered death, we should be thinking of the Saviour, who has overcome death, through our faith in whom, our bodies will be raised from the grave, and our souls live for ever. There can be no time for such thoughts in the midst of noise and music. And yet such thoughts would prepare us for Heaven; would, as the Bible

tells us, teach us to live to the Lord, while we live, and when we die, to die in the Lord.

But to go on with the history. As soon as the Saviour went in, he said to the people, Give place, leave off these unreasonable and improper doings. Besides, the maid is not dead for ever. I shall raise her to life. Her death is only like a sleep, out of which I am going to awake her. The people however laughed him to scorn, knowing that she was dead, and foolishly thinking that he had not power to raise her to life again. But when they were gone out, he took the father and the mother, and three of his disciples, witnesses enough, and went into the chamber with them: he then took the child by the hand, and called to her, saying, Maid, arise. The departed Spirit came into her again; her soul, which had taken its flight, returned to the body again: and what a sight must it have been, my friends, the maid arose in health and in life. No wonder, we are

told, that the fame of Jesus Christ's wonderful power went abroad through all that land.

We learn, my friends, from these two histories, which I have given you this evening, what a value our Saviour sets on faith, on a belief in him. Because the poor diseased woman had faith in him, and believed that only the touching of his garment would cure her, he granted her request, and healed her of her wasting sickness. Because the ruler, named Jairus, had faith in him, and believed that he had power to raise his dead child to life, our Lord granted his request, and restored the dead girl to his wishes, the prayers and the sorrows of the afflicted parents. Jesus Christ is not now on earth: he is in Heaven, at the right hand of God the Father, as you learn in the belief, and if you have faith in Him, if you believe in Him as the Saviour, he will plead with his Father for your pardon, and will raise up your bodies.

from the grave, that where he is, you may be also. But remember, let me entreat you to remember what our Saviour himself says, and what I have told you of already. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven. You must, therefore, shew your faith by your conduct: you must live like Christians: you must shake off every bad lust, every bad temper, you must live soberly, righteously, and godly: you must do all that your Saviour bids you do: if you do not, he will say to you at the last day, (he has told us so himself) Depart from me, all ye that work iniquity. I know you not.

A few words more and I have done. You have now begun a new year. Let me beg you to begin it in a holy and Christian-like manner. Return your thanks to Almighty God for having preserved you safe and in life during the last year. Beg.

him to pardon what you have done amiss in it, and to give you grace do so no more. Give up yourselves and all who are dear to you to his merciful care, begging him to take you and your's under his protection and his grace, and to grant that you may walk in the ways of his laws, and in the works of his commandments, and that you may be preserved by him both in body and in soul. Endeavour so to behave during the present year, that if you live, you may live like Christians, and if it pleases God to call any of you hence, you may give up your souls into his hands, through Jesus Christ our Lord, in sure and certain hope of the resurrection to eternal life, through the same Jesus Christ, "who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself."

And now to God, &c.

LECTURE XXIII.

ST. MATTHEW ix. 35.

And Jesus went about all the city and villages, teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

YOU may remember that I told you before, and indeed have told you often, that Jesus Christ wished all who came to him for the cure of their diseases, to believe in him. If they had not faith in him, he would not have healed them. And in the same way, if we expect and wish, as I hope you all do, to be cured of your sins, and to be made the children of God, it must be by faith in Jesus Christ. We

must take him as our Lord and Master : listen to him as our teacher, trust in him as our Saviour, obey him as our King. We must go to him, saying, Lord, save us from our sins : we have faith in thee, help thou our unbelief : we must say to him, Lord, Lord, and we must also do the things which he tells us.

After Jesus had raised the dead daughter of Jairus to life, he left the house, and was followed by two blind men, who cried after him, and said, Thou son of David, have mercy on us, and restore us to our sight. He went into a house, and was followed into it by the two poor creatures, who had lost this great blessing, their eyesight. Our Saviour asked them whether they had faith in him. Believe ye, says he, that I am able to do this? They said unto him : Yes, Lord, we do believe. Then he touched their eyes and said to them, According to your faith be it done unto you. And their eyes were opened :

and so grateful were they for the mercy shewn to them, that they departed and spread abroad his fame in all that country.

You have all of you, I trust, a faith in Jesus. You all now, I trust, believe, that he came to save you from your sins. You all, I suppose know what faith is. When a man of truth, a good man, tells you any thing, you believe in him, you have faith in him. When a doctor, a physician, tells you to take such and such physio, in order to be cured of any sickness, you have faith in him, and take it, because you know, that he gives you that which, with God's blessing, will be of use to you. When one, in whom you can depend, tells you that, by acting in such a way you will hurt yourselves, by getting drunk, for instance, you will hurt your health; by stealing, you will bring disgrace and punishment on yourselves, you believe in him, you have faith in him, and

you will mind what he says. Indeed, in this world, faith is every thing. You have all of you faith enough to believe that the rains will fall at a certain part of the year, and you accordingly get your ground ready, and plant your provisions. Now the same kind of faith must be put by you in that which your Saviour tells you. You are to believe that he is the physician to heal and save your souls, that he is your best friend in advising you what good things you are to do, and that he will send his grace and Holy Spirit from Heaven to water the ground of your hearts, and to make them bear fruit in good thoughts and good works, till you reap the harvest of everlasting life.

As they went out of the house, some persons brought to our Saviour a man possessed with a devil. It had taken possession of him, and had made him dumb. You may remember that I told you before, that when our Saviour came upon

earth, God had given to the devil great power to trouble and afflict men, in order to shew them that Jesus Christ, who came to destroy the works of the devil, had greater power than his by driving him out of the bodies of men, as he is able to drive him out of their souls. In this instance, Jesus shewed his power by casting the devil out of the poor sufferer. As soon as he was cast out, the man spake, and the multitude around wondered and marvelled, saying, It was never so seen in this country before. Some proud and conceited people cried out, he casteth out devils by the help of the prince of the devils. A wicked thought, a most infamous saying. It proves to us, that the wicked always like to speak ill of the good, to oppose them, to do what they can to prevent them from executing their good designs. Could the blessed Jesus have been helped by the devil, when we know that he came to do good to men, whereas the devil delights in doing mischief. He came to heal

the diseases of men, and to save their souls; the devil delights in destroying both soul and body. Christ was humble, holy, and without sin: the devil is a liar and a murderer, and tempts to all sin and all wickedness.

We are now told that Jesus went about all the cities and villages teaching in their synagogues or churches, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. He preached that gospel, those good tidings, which we, his ministers, now preach to you: of that kingdom of joy, and happiness, and holiness, which he has prepared for all that love and serve him. He preached that men should repent of their sins, turn from the evil of their ways, and be saved. He preached, that whosoever believeth in him, and worketh that which is pleasing to him, shall be pardoned for their past sins, helped by his spirit in their journey to Heaven, and re-

warded by him with happiness that never ends.

Let us stop a moment, and consider what that kingdom is, which Christ makes here, and what that kingdom will be, which he will prepare and make ready for us hereafter. If you expect to enter into Christ's kingdom on earth, to be a member of it, and to share in its blessings, you must remember, in the first place, to examine yourselves and call to mind your past lives. How have you kept your duty towards God? Have you believed in him, feared him as a just God, who hates sin, loved him with all your heart, and soul, and mind, loved him above all things, sought his favour, endeavoured to obtain his loving-kindness. Have you worshipped him, prayed to him, both in public and in private, honoured his holy name, never swore by it, never taken it in vain? How have you kept your word towards your neighbour? Have you loved him as your-

selves, and done to all men as you would wish them to do to you? Have you obeyed, honoured, and helped your fathers and mothers? Have you been faithful to your wives or husbands? Have you brought up your children in the right way? Have you obeyed your masters and served them, not with eye service as pleasers of men, but from your hearts as pleasing the Lord? Have you been contented with your stations, worked with diligence and care, not requiring correction to make you do your business? Have you never stolen, nor cheated, never lied nor deceived? How have you kept your duty towards yourselves? Have you never drunk strong liquor to excess, have you kept your bodies in chastity, every husband contented with one wife, every wife with one husband, and keeping to each other till death parts you? Have you never borne malice nor hatred in your hearts? Have you been willing to forgive? These questions I put to the conscience of each of you. If you have

been guilty of any of these sins, you must repent, and resolve never to do them again. Then your Saviour comes forward, and tells you through me, that if you repent, resolve to do no ill, and trust in him, he will plead with the Father, God Almighty, and God will, on his account, forgive you. Then he gives you, if you pray to him, his Holy Spirit to be with you, to sanctify you, and to help you to shake off all sin. Such of you as have not been baptized, he calls upon to be baptized. Such as have been baptized, he calls upon, to think of the promises they have already made, and to renew them again, with a hearty prayer to God, that he would pardon them, for having broken them. Then is the time to bring you to the Lord's Table, to the sacrament which he has appointed for shewing forth his death. And would to God, that you may all in time, be worthy of being admitted to that holy table. By these means you enter into the kingdom of God here, his kingdom of grace, you

become members of Christ and children of God, and if you continue in your holy lives, you will be admitted into his kingdom hereafter, that kingdom, where all, both bond and free, will be happy for ever: where it will make no difference whether you have been slaves or not; you will be made equally happy with us in the city of your God and Saviour.

I shall finish this Lecture with reading to you a few passages out of the Bible, concerning this kingdom of Heaven. Then shall the righteous shine forth as the sun in the kingdom of their Father. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things, which God hath prepared for them that love him. An inheritance, incorruptible, undefiled, which fadeth not away. Blessed are the dead, which die in the Lord: even so, saith the spirit, for they rest from their labours. Behold, the tabernacle of God is with men, and he

will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain.

Behold, I come quickly, says our blessed Lord, and my reward is with me, to give every man according as his work shall be. Surely I come, quickly. Even, so come, Lord Jesus.

And now to God; &c.

LECTURE XXIV.

ST. MATTHEW ix. 36.

But when he, (that is, Jesus) saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

THE country, in which our Saviour lived, when he was upon earth, was called Judea, the land of the Jews. The Jews had been a people chosen by God himself. He taught them his laws, gave them the ten commandments, kept them as a people not like any other, and sent Jesus Christ to them first. You will find, hereafter, if you continue to attend to me, how they crucified the Saviour, and how God punished

them most dreadfully for doing so. He sent a people called the Romans, who destroyed their city, and carried many of them away as prisoners, and killed thousands of them. Since this time they have been scattered over all the earth, are found in this country and in every other, are strangers, wherever they are, and have no country of their own. They have suffered all this, because they crucified the Lord of Glory. But I shall tell you more of this at another time.

After our blessed Saviour had preached the Gospel for some time, had given the people most excellent advice, and had healed a great many sick folks, raising one dead person to life, multitudes followed him. They had never heard such words as he spoke: they had never seen such wonderful works of mercy as he did. They followed him from all parts of the country, far from their homes and their relations. He had but little of this world's

goods. He had nothing to give them but the words of eternal life. When he looked around upon them, and knew from what a distance they had come, he was moved, we are told, with compassion on them, because they fainted, were worn out with fatigue, and were scattered abroad as sheep having no shepherd. He pitied their weariness of body, but he pitied still more their ignorance of mind. They were faint and weary: it was true: but they knew little of God, and of their duty to him, of sin, its danger, and its ruin, of salvation, only to be obtained through his name, the name of Jesus. He therefore felt for their situation in this respect, he felt for them because they were capable of being made the children of God, and the heirs of eternal life, and yet had been doing the works of the devil, from not knowing better, and were therefore liable every day of their lives, to be delivered over by the hand of death, into a place of torment, kept in store for the

devil and his angels. These poor, numerous, lost, and miserable sinners, were sheep without a shepherd, wandering about where they listed, and where they were in danger of falling every moment into some pitfall, or place of danger. They had no shepherd to keep them together, to lead them into green pastures, and by the waters of comfort, to watch over them, to tend them, to lead them in the way in which they should go, the way of safety, the road to shelter and to food, the shelter of heaven, the food of heavenly happiness. He therefore says to his disciples, The harvest truly is plenteous: there are many souls weary of the burden of their sins, and deserving to be taught the way to Heaven, but the labourers are few. I alone am teaching them; I am travelling from place to place, and these cannot follow me wherever I go. They cannot altogether leave their homes. They will get no instruction, they will walk in sin, and go down to the grave in ignorance, and fall into the pit of everlasting destruction.

Pray ye therefore the Lord of the harvest—him, who has the souls of men in his hands, and alone can teach them—pray him that he would send forth labourers into his harvest—men, who will till, and enrich, and cultivate their hearts as you would do your lands, and make them bring forth fruit, the fruit of holy and religious living, to their comfort in this world, and their salvation in the next. Our Saviour then chose twelve men, and sent them forth to teach and to preach, to gather the scattered sheep, and bring them into the fold of the Saviour.

How many good things you may learn, my friends, from what I have been telling you. Can you forbear from looking upon yourselves in the same light as your Saviour did on the multitude around him? You have indeed been like sheep without a shepherd: you have been wandering about, perhaps some in the ways of sin, all of you with little or no knowledge of your Sa-

viour. Perhaps, you have been in the dangerous road of vice, liable to the fall into the gulph of the grave without knowing that there is joy in the presence of the angels of God over one sinner that repenteth, and that whosoever repenteth of his past sins, believes in his Saviour, and walks in newness of life, will be accepted of him. This, however, is not the case with you now. You have a shepherd, if you will hear his voice : you have one to teach you the good and the right way, to bring you to your Saviour, Jesus Christ, to pray for you and with you, and to teach you to pray. You have one to tell you that, when you give way to wickedness of any sort, and walk in your own lusts, you are in the road, which leads you to hell : and that when you deny your wicked desires, fix your thoughts on God and the Saviour, pray for his Holy Spirit to guide and direct you, and are holy, humble, patient, contented, and good, you are walking in the sure, though narrow path, which will lead you

to your Father's home, your Father in Heaven. Such a shepherd am I to you: only hear my voice: and I pray to God to give me grace and strength, to lead you, to watch over your souls, to comfort, advise, and direct you, to warn and to teach every one of you, that I may, when we shall appear together and stand at the judgment-seat of Christ, I may present you to him, pardoned and accepted through his death, holy, harmless, and blameless, through your faith in him. Multitudes followed our Saviour, followed him till they were faint and weary. Why will not the slaves of this parish follow him through me? They have not to go far from their homes: they are not liable to faint by the way. They have therefore no excuse, if they will not come unto him, that they may have life, life eternal in the Heavens. If they die in their sins, they can expect nothing but the torments of hell: and if they go on, as they are doing, they will die in their sins, without any

knowledge of a Saviour, who would have saved them. Oh ye, who constantly attend here, try to work on their minds, beg them, persuade them to come unto Christ. Tell them, that they cannot live always, and that if they die, as they are now living, they will not know the Saviour, and therefore the Saviour will not know them. We are told by him, that no one can go to God but by him. No one can go to Heaven, who does not believe in Jesus Christ, and behave as Christ orders him to behave. Wherever you can do it, try and persuade men; you may, perhaps persuade husbands or wives, parents or children, friends or acquaintances: never leave off, till you have compelled, forced these wandering sheep to come into the only fold, in which they can be saved from the destruction which will fall upon them, who do not believe, and who live and die in wickedness.

Jesus Christ is not, indeed, now on earth to call them with his own voice.

But the words which he spake are in the Bible, which I read to you. His voice may be heard there. His voice is always heard, whenever I or any other preacher tells you his words, tells you what he says, tells these words above all, which should sound like thunder in the ears of this obstinate, thoughtless, and wicked world. The hour is coming, says our blessed Lord, in which all that are in the graves shall hear the voice of the Son of God, Jesus Christ, and shall come forth, shall come out of the tombs, in which they have been lying for years, perhaps years upon years, shall come forth, they that have done good to the resurrection of life, and they that have done bad unto the resurrection of damnation.

I should now go on with our Lord's directions to his disciples, whom he sent forth to teach and to preach, but I do not wish to draw your minds from the awful alarming things which I have been telling

you. I wish them to enter into your ears, to sink deep into your hearts. I wish them to make you think, and think seriously of that Heaven or that hell, which will be the portion of all who live. Oh! could I but draw only one of you from that bottomless pit, into which every wicked soul must fall: could I persuade but one of you to turn from the error of his ways, and to live like one redeemed by the Lord, I should not think any trouble or pains too much. Let me urge you to give up every sin, to part with every lust, though it be dear to you as a right hand or a right eye, and to follow your Saviour in his good, humble, and holy life, that you may also follow him through the grave and gate of death, into that kingdom of purest happiness, and brightest glory, where he liveth and reigneth ever, world without end.

And now to God, &c.

LECTURE XXV.

ST. MATTHEW x. 7.

*And as ye go, preach, saying, the kingdom
of Heaven is at hand.*

AFTER our Saviour had chosen twelve men, whose names are told to us in the Holy Bible, he gave them directions what they should do. Some of these directions concerned themselves chiefly, and all such who preach the word: others may be of use to you all in your behaviour and manner of living. You may remember that I told you the last time, that God sent his Son, Jesus Christ, to the Jews first to teach them and to save them. But they rejected, despised, and afterwards crucified him. All, indeed, were not concerned in

this shocking, ungrateful conduct, but the greater part certainly were. Hence it is said, that he came unto his own, and his own received him not. However, while Jesus was upon earth, and before he ascended into Heaven, he taught his gospel to the Jews only. The mercy was first offered to them, though they put it away from them, and are to this day suffering for having done so. Accordingly, our blessed Lord commanded the twelve disciples to go only to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of Heaven is at hand. The kingdom has begun which our blessed Lord has come from Heaven to set up—a kingdom, not like the kingdoms of this world,—a kingdom, which is made up of all the religious and the good, of all who repent of their sins, are baptized into the name of Christ and live like Christians, a kingdom, which will lead to eternal happiness in Heaven, where all, without regard of colour or to wealth, high and low,

bond and free, will hear from their Saviour these blessed words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world. This, however, will be said to those only, who hear his voice in this world, and who love and obey their Saviour, though they have not seen him with their eyes, nor heard him with their ears. What a voice was that, my friends, which was heard through the streets and through the roads, calling, entreating, advising, poor miserable sinners to confess their sins, to acknowledge their wretchedness, and come to Christ for pardon, for instruction, and for help. How must it have sounded in the ears of a people, eating and drinking, marrying and giving in marriage, thinking only of the the things of this world, thinking little or not at all of the things of another world, which lasts for ever. As ye go, preach, saying, the kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils.

How could any one refuse to hear those, who did such wonderful things before them. Perhaps you will say, had we lived in the days of Christ, had we heard a voice preaching and saying, the kingdom of Heaven is at hand, a new religion has come down from God to man; had we seen the men, who thus spake, healing the sick by a word, raising the dead to life, and casting out devils from people possessed by them, and raving like madmen, we should have fallen on our knees in a full sense how unworthy we were, and should have cried out, we will follow and obey you: teach us what to do, and we will do it: we have set our hearts on God, and we will seek his favour through the Saviour of the world. We are thine, O Christ: receive us: cast us not away. You think perhaps that you would have said and acted thus; but perhaps you are mistaken. You would perhaps have done as the Jews did. Some would hear: others would set at nought the counsel of

God for their good. What makes me say this is, that something like this is happening every day. There, in that desk before you, lies the Holy Bible, written, some of it, by some of the very men, whose voice was heard in the streets of the Jews. Though dead, they yet speak to you. They tell you a great deal more than the voice said. They also tell how the sick were healed, the dead were raised, the poor were preached to. They lived as they taught: they died to prove the truth. Will ye not hear them? Will ye not do, as perhaps ye say, ye would have done? Rely on it, if your hearts are not right towards God, you would not hear and be saved, though the Saviour appeared before you in all his glory. After a few months you would forget him, and think no more of him. If your hearts are right towards God, you will love him, though you see him not, you will love and believe in your Saviour, though you hear him not. You will love to hear those who tell you of him.

God gives the good heart, and the right spirit. Pray to him on your bended knees, to make your hearts such, and he will hear you. Cease to do evil, learn to do well, for he heareth only the prayers of the righteous.

Whosoever shall not hear your words, says our Saviour to the twelve preachers, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Sodom and Gomorrah were two cities exceedingly remarkable for their wickedness. The people of them were guilty of crimes I should shudder to tell you of. On one night, the Lord rained fire and brimstone from Heaven and destroyed them utterly. They were swallowed up in a pit, which is now, as I read in books written by persons who have gone to that

country, a large lake of water full of sulphur and other substances, or things, destructive even to the very fish. However, no Saviour had come from Heaven to earth to teach these wicked sinners to repent of their sins and turn unto God. They had not this advantage. On this account our Saviour says, that in the last day, the day of judgment they will suffer less punishment than they, to whom the Saviour has been preached, and who refuse to obey him. Think of all this, while you are in health and strength, and live like Christians. To you the word of salvation is preached, offered to be preached: and if you refuse to hear it, and to live like persons, who are saved by their Lord, you will suffer more terribly in another world even than the wicked, abominable people of Sodom and Gomorrah.

Fear not them, says the Saviour, that kill the body, but are not able to kill the soul; but rather fear him, which is able to

destroy both soul and body in hell. This means that we are above all things to please, serve, and fear God. If you do this, you will keep yourselves from all wickedness, because God sees all that you think and do, and will call you to an account for it hereafter. You will fear to do sin. You will fear to disobey and disoblige your masters, because God forbids you to do so: you will love and serve them, not with eye-service, but from your hearts, because God orders us all, whether we are masters or slaves, to do our different duties as unto the Lord and not unto men. You will put your trust in God and try to please him in every thing, because he is mightier than the mightiest, and can destroy both body and soul in hell. Let him be your fear and him be your dread. Let no fear of man tempt you to do evil.

Are not two sparrows sold for a farthing, says our Saviour, and one of them shall not fall on the ground without your Father

in Heaven. But the very hairs of your head are all numbered. A sparrow, you find, that little bird, is seen and noticed by God: it does not fall to the ground without the knowledge of your God. Even so small parts of the body as the hairs of our head are all numbered by God. This shews that while through fear of God we keep ourselves from the thought of sin, and from sin itself, we should trust in him and depend on him. He sees us and will take care of us. Some of you may think yourselves too mean to attract the notice of the Almighty. But you are mistaken. Nothing is too great, nothing too little for him. He sees the wants, he hears the prayers of the meanest and most destitute: he protects all his creatures, but shews the greatest regard to them who love him, serve him, and obey him.

Whosoever therefore, says our Saviour, shall confess me before men, him will I confess also before my Father which is in Hea-

ven. What a glorious thing is this even for the good, tho' poorest Christian, if he declares his faith in Christ, and lives up to it in the eye of the world, and by himself, where only the eye of God is on him, our Saviour will confess him, will claim him as his servant before God and the Holy angels. What a happiness! what an honour will this be to him! But whosoever, Jesus adds, shall deny me before men, him will I also deny before my Father which is in Heaven. Far be it from you to deny your Saviour, to say before men and in your hearts, (for that is the same thing to him) I have no faith, no belief, no trust in a Saviour. Horrid words! none here can utter them or think them. But remember that you deny your Saviour whenever you do a wrong thing. If your heart incline unto wickedness, you deny your Saviour, you give the preference to that wickedness, you shut him out, for he can never dwell with a wicked person. And think what it will be to be denied by

him before the Father in Heaven. They, who will be denied by him, will be shut out of Heaven, they will not, cannot be his servants: they will be delivered over into utter darkness, they will have their part in the lake which burneth with fire and brimstone. This will be a second, and a worse death, a state of suffering for ever.

And now to God, &c.

LECTURE XXVI.

ST. MATTHEW X. 37.

He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me.

THESE are the words of Jesus Christ, to the men whom he sent forth to preach and to teach. And the meaning of them is, that we are to love God and our Saviour above all things. It happened, I suppose, sometimes when the Christian religion was first preached, that all in a family had not faith enough to believe it and to be saved. The father might be wicked and not believe and repent: the son might wish both to believe and repent, and yet might be tempted either through love or fear of this father, still to remain a heathen.

This our Saviour says is wrong: for he who loveth his father so much as not to be Christian because his father did not wish it, is not worthy of Jesus Christ, is not worthy to be his disciple. You see that the nearest relations may be of different opinions, and that they who dislike religion, may wish to prevent those who like it, from believing it and preaching it. In this case, you must not let bad example or the bad advice of the nearest relations tempt you to do wrong. No! shew that you are Christians, whatever other people may say, and be neither afraid nor ashamed to confess your Saviour upon earth, knowing that he will confess you before God and his holy angels.

Our Saviour goes on to say: He that taketh not his cross and followeth after me, is not worthy of me. By cross, he means any difficulty or trouble, or danger, or loss. You are to bear all these things rather than deny Jesus Christ. You are

to submit to every inconvenience, and suffering, rather than to do a thing which a Christian ought not to do. When we resolve to give up ourselves to the Saviour who died for us, when we resolve to do whatever he commands, and to keep from every thing which he forbids; when we resolve to keep from those sins, which others practice, and to follow those things which others dislike, when we resolve neither to swear with the swearer, to drink with the drunken, nor to be filthy in our conversation with those who love filthy conversation; we must expect to meet with a laugh and a joke, with jibing and jesting from profane and wicked people, we must expect to meet sometimes with insult and sometimes with violence, with rudeness, ill language, and ill behaviour. These disagreeable things, unpleasant to flesh and blood, we must resolve to bear: this is the cross which we must be satisfied to take, if we wish to follow Christ and to be worthy of him. I know that they who laugh at a

Church, at a sermon, at religion itself, turn pious and religious people into ridicule. We must not mind them, however, we must take up the cross and follow our Redeemer. He tells us, that in that case, he shall think us worthy of him. The wicked and profane are not worthy of him: they are not therefore worthy of us: they will not be worthy of Heaven: they will only be worthy of the devil, and to him they will belong both now and for ever.

Our Saviour, Jesus Christ goes on: He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it. You see, from these words, that a Christian is not to let go his faith in Christ even to save his life,* that, if in order to save it, he gives up his Saviour, he may find his life in this world, but he may lose it in the next: he will suffer the second death, which is a state of suffering for ever. While he that loveth his life in this world for the sake of Jesus Christ,

will find it in the next: will find it there where the best life is to be found, a life of eternal happiness in the presence of God, of his Son, and of the holy angels.

I am sure that I cannot use stronger words to make you Christians, and to make you wish to continue such in spite of every thing. The devil and the world can give you but very little, and that little must end with your short lives, and may end with some of you before the year is out. Your Saviour will give you peace of mind here, the hope of pardon and of happiness, and will reward you hereafter with a crown of glory which fadeth not away. After having served the world, the flesh, and the devil here, you will go to everlasting punishment: after having served and obeyed your God and Saviour, you will go to life eternal. Think of these things: and I hope God will give you his grace, that you may be his faithful servants. Our Saviour ends his directions to the disciples with

telling them, that whosoever shall give to drink unto one of these little ones, (meaning his poor humble followers) a cup of cold water only in the name of a disciple, that is, because he was a disciple of Christ, and for Christ's sake, verily I say unto you, He shall in no wise lose his reward.

This shows that not the smallest good action is forgotten by God. What a gracious God we serve, who will reward us for the least kindness, which we do another for his sake. What an encouragement to us to do all the good we can, and to do it from the best motive, namely to please and obey our blessed Saviour. If you help and assist another for the sake of obeying Christ in any thing that concerns the body, you will in no wise lose your reward. And just so with respect to the soul. You take one poor slave, and by talking to him draw him from one sin: if you only teach him the Lord's prayer, you do that which pleases your Saviour, and will be rewarded by him. How much more,

if you draw him from bad company, from a bad life and habits, if you draw him to the Church, where he may hear that which may be of use to his soul, and make him repent of all that is past, believe in Christ and be saved; great will be your reward, though the soul which you may save may be that of a poor, despised negro, whom some will look down upon with contempt and others pass by. Remember that Jesus Christ came to seek and to save that which was lost: he came on earth, to call all sinners from the error of their ways, to preach repentance and to give salvation. He did not come to save the rich and the great only: he came to call also the poor and the mean. Many of them obeyed the call and are now happy with him in Heaven. He did not choose as his apostles and disciples the wealthy and the great: he chose persons as poor as himself. And by helping them with his Spirit, he enabled them to preach the Gospel, from the country, where he lived, through all the countries

of the world, from whence his gospel came at last to this country. And if we knew what was good, if God touched our hearts, we should know that a better thing cannot be done than in preaching the Gospel throughout this land. Would to God, that all would hear and obey it. We should be a better and a happier people. God would love us and bless us. Let us, however, do all in our power that this may be the case. If I cannot do all that I could wish, I will do all that I can. I will preach to you, and continue to preach, as long as God gives me the power to do so. While I have a hand to write, and a tongue to speak, I will employ them both to instruct you. And I hope you will not be wanting to yourselves. You will be as ready to hear, as I to teach: as ready to be Christians, not in name only, but in deed, as I am to try and make you such. And may God Almighty so bless us all, both me, who preach, and you who hear, that we may in due time receive the end of our faith,

which is the salvation of our souls, and hear those blessed words from the lips of our divine Saviour: come ye blessed of the Father, inherit the kingdom prepared for you from the beginning of the world. You have confessed me upon earth, I will confess you, own you as my servants in Heaven.

And now to God, &c.

LECTURE XXVII.

ST. MATTHEW xi. 2, 3.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another.

AFTER our blessed Saviour had sent out his twelve disciples to preach and to say, that the Gospel, the kingdom of Heaven was at hand, he was not idle, but he departed to publish the same good news himself. The blessed Jesus, indeed, was never idle in his great work: his meat and his drink was to do the will of his heavenly Father: for this cause was he born and for this cause came he into the world,

that he should bear witness to the truth. His delight was to finish the work, which the Almighty Father had begun.

While he was going on with this great work of reforming and of saving men, he received a message from John the Baptist. When I first began these Lectures, I told you that there appeared just before our Saviour a most holy and excellent man, named John. He is called the Baptist, because he baptized people to prepare them for Christ. He was in a wilderness, and to him flocked great multitudes. After a time he was put into prison by a most wicked tyrant, named Herod. This tyrant was reproved by John for his bad life, and particularly for having his brother's wife. He threw John into prison, and would have put him to death, if it had not been for the fear of the people, who had a high opinion of John on account of his excellent character, and held him as a prophet. John had his disciples, who were with him frequently in

prison, and who were grieved to find that he still lay there, though Jesus had done so many mighty things, and must have had, as they thought, the power to take him out, if he was; as he gave out, the Son of God. However, the kingdom of Jesus Christ was not of this world: and he knew, that sorrow and distress were the usual ways through which the favourites of God went up to God, and that his forerunner, John, must die the same violent death, which he himself would meet with. He knew that all who will live godly in this world, must suffer persecution from ungodly men, and must, through much tribulation, enter into the kingdom of God. He therefore worked no miracle to get John out of prison. To shew them how much they were mistaken as to the nature of our Saviour's kingdom, John sent two of his disciples, to ask Jesus, whether he was the Son of God, who was to come into the world, or whether they were still to look for some other person in this great

character. Our Saviour gave them no other answer but this: he gave sight to the blind, he made the lame to walk, he cleansed or healed the lepers: he raised the dead: he preached the Gospel to the poor. Now, says he, go and tell John that you have seen me doing these great things, and acting this kind and merciful part to the poor, and the mean, whom the proud Jewish priests have always despised; and tell him also, that blessed is he, who shall not be offended in me, who shall not be disappointed, when he finds me poor myself and living amongst the poor; when he finds the Son of God himself having, even in the world which he had made, no place that he can call his own, to lay his head in. You must know, that for many many years, no less than six or seven hundred years, before our Saviour came down from Heaven, good and pious men, called prophets lived, who spoke of what should happen in our Saviour's time as clearly, as if they had been present and

seen it happening. And to be sure, they did see it, for God, who sees what will happen a thousand years to come as well as he sees what is going on now, made them able to see it. These prophets had said, that when Jesus Christ the Son of God, the Saviour, should come into the world, he would cure the blind, the lame, and the lepers by a word, would raise the dead and preach the gospel to the poor. Our Saviour did all this in the presence of John's disciples, and therefore proved to them that he was the Son of God, the Saviour, Jesus Christ. And if these mighty things did not prove him to be so, I know not what else could. Indeed, my friends, when our Saviour came into the world, he found the poor, which in all countries are a great number, most wretchedly situated. They were not taught any thing: they were treated as nought, and kept in ignorance. However, he took them under his charge: he preached the good tidings of salvation to them, and they heard him

gladly. While the proud Pharisee, and priest, and ruler despised him, they heard him gladly. And indeed the Christian religion, though it is a religion for all, is particularly a religion for the poor: It teaches them to bear their present burdens with patience, in hopes of deliverance beyond the grave. It teaches them that if they have no treasures here, they will have treasures of joy and happiness hereafter: that though poor, they may be rich in faith, and if they try to live as their Saviour lived, pure, holy, harmless, and undefiled, they will sit down in the kingdom of Heaven, while they, who despise them, will be shut out.

Our Saviour goes on to ask the people, why they went out into the wilderness, when they went into it, in order to be baptized by John. It was not out of curiosity, to see a reed shaken by the wind: it was not to see some great personage in fine clothes and gorgeous raiment. Such people

do not love wildernesses. It was, he tells them, to see a prophet; and he adds, to shew them, that they must not despise John because he was a poor prisoner, and liable every day to lose his head, to see one who was much more than a prophet. He was the forerunner of our Lord himself: he baptized and prepared people for that gracious Lord Jesus Christ. He was the messenger of whom God had said, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Among all who are born of woman, there is not a greater than John the Baptist, our Saviour says, and then adds, that the poorest and meanest Christian is greater than he, because he follows Christ, believes in him, receives the Holy Spirit from him, and that Spirit is the cause, why God dwells in him, and he in God.

He that hath ears to hear, says our Saviour, let him hear. Open your ears to

hear the most wonderful and gracious message ever sent from Heaven to earth.

Our Saviour then goes on to tell the people, how light-minded and full of whims they who despised him were. They were like cross and ill-natured children, he says, whom nothing could please. If you pipe unto them, they will not dance: if you mourn unto them, they will not lament. Neither John nor Jesus could please some persons: They were displeased with John because he lived a severe, hard, retired life: they did not like Jesus, because he mixed with people of all descriptions, in order to do them good. They said he was a friend of publicans and sinners: he was amongst poor sinners (whom they would call heathens) and was as much a heathen as they. Gracious God: what a being is man. He is made up of contradictions. And some people will carry all their bad humours, tempers, and prejudices to the grave, and when they open their eyes in

hell, will find that by indulging such humours, they have made themselves fit companions for devils. But wisdom, true religion, will shew herself truly lovely in the end: she will shine equally bright and equally clear to the last, and will, whatever mode she takes to instruct and save mankind, be loved and approved by all her children.

Our Saviour concludes with finding most dreadful fault with the cities through which he had gone and in which he lived, because they had seen his mighty works, had heard his gracious words, and yet repented not; were still hardened in their sins, and refused to hear the voice of the divine charmer, though he charmed ever so wisely. He says, that it will fare better at the day of judgment, with those who had never heard of him, and therefore went on with their wickedness, than with those, who had heard him and seen him and yet repented not. Hear this, and attend

to it well. You had better have lived amongst savages and never heard of a Saviour, than lived in a Christian country, and not lived like Christians. The savage will meet with less punishment than the wicked Christian.

But if you are Christians and live like Christians, great will be your honour, exceeding great will be your reward. What may become in the next world of them to whom a Saviour has not been preached, I know not: But this I can tell you, that they, who know their Saviour here, and act, as if they knew him, doing no bad thing, will be known by him hereafter. And they, whom he knows, will be with him, will see his glory, and reign with him for ever and ever. These words are faithful and true.

And now to God, &c.

LECTURE XXVIII.

ST. MATTHEW xi. 25, 26.

At that time Jesus answered and said : I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

AFTER our blessed Lord had said, that the wicked people of Sodom would fare better in the day of judgment, than they who had seen him, and heard him, and yet repented not, he gave vent to his feelings in these words. He saw how his preaching was despised by them, who thought themselves wise : he saw, how gladly he was heard by those, who had an humble

opinion of themselves, and who felt in their hearts a willingness and a pleasure in being taught and instructed. He therefore poured forth his thanks to God, that since he had permitted the wise and prudent in their own eyes to turn away from his instruction, he had thought fit to bring the humble, the meek, the sincere, and the willing, into his heavenly fold. This shews you, what things are necessary to make you good Christians and believers in Christ. You need not be rich, before you can be a Christian. You need not be great before you can be a Christian. You need not know much before you can be a Christian. You need not be free before you can be a Christian. You need not have a high opinion of yourselves, before you can be a Christian. You may be poor and mean, and ignorant, and slaves, and humble in thinking of yourselves, and yet be Christians, and inherit everlasting life through the merits and for the sake of Christ. All that is required of you is to

have the good and honest heart, and to be like young children in the best parts of their characters. You are to be without guile, without malice, without deceit, without ill-will; you are, like them, to believe as your Saviour orders, and to do as he bids you do. You must say to Jesus Christ, I am thine: I am ready to follow thee in this life through the paths of holiness, and goodness, and I trust in thee to raise me from death and to take me to thyself in that kingdom, which thou hast prepared for all that love and serve thee. Even so, Father says our Lord, for so it seemeth good in thysight. All that God pleases to do must be right: and there is no better reason for our being satisfied with whatever happens to us in this life, than our being certain that whatever God does with us in this state and in every other, must and will be right. The child depends on its parent for every thing. It cannot, you know, help itself. It can only show you its little wants by its cries. It casts

its whole cares upon you. So must you cast your care upon God, and hope and pray that he will give you all things that be needful both for your souls and bodies through Jesus Christ.

Our Saviour goes on to say: All things are delivered unto me by my Father: he hath given me all power both in Heaven and in earth: and no man knoweth me, Jesus Christ, the Son, except the Father, neither knoweth any man the Father, God Almighty, save the Son, and he to whomsoever the Son will reveal him. This shews you, that our Saviour is some most grand and important person. No one knew him well, but God Almighty. And when we are told in the Bible, that he is no other but the Son of God, equal to God, living before the world begun with God, having glory with God before the world or any thing was made, you must think very highly indeed of your blessed Saviour. You cannot but think that he has power

to do all things, to raise you from your graves, to pardon your sins, to give you strength to do all that is good, and finally to save your souls alive. And yet this Saviour died to save you, came upon earth, taking on him human flesh, living as a man among men, and all this, that he may obtain the forgiveness of your sins, which, but for him, would have plunged you into hell. Nor can any one know what God is, but Jesus Christ, and they, whom Jesus Christ tells what he is. He has told us what God is, that he is a spirit without body, parts, or passions, that he is every where, that he has been and will be for ever, that he has all power, knows all things, even our hearts, and that he has made us to love and obey him, will forgive us all that we have done amiss, if we repent and do so no more, and believe in Jesus Christ; and will raise us to Heaven if we do good, and send us to hell if we do evil. Our Saviour then turned round to all the people and spake these beau-

tiful words. Come unto me, all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light. To come unto Christ means to believe in him and to trust in him as our Saviour. If we do this we shall find ourselves easy under trouble, for we know that trouble may be in this world, but happiness will be in the next. We shall find ourselves made easy, when we remember our past sins, if we are conscious that we have repented most heartily of all those sins, and are now walking in newness of life, as new creatures, as people born again, because we know, if it be so, that Christ has reconciled us to his Father, has obtained our pardon, has procured for us the Holy Spirit to sanctify and keep us holy and he will give us rest, peace in our minds here, and reward hereafter. But remember that he tells us to take his yoke upon us. His

yoke means his commands : and sometimes those commands may seem hard, because it is a bitter thing to conquer our wicked hearts, our bad tempers, our violent passions, our wanton desires, our bad inclinations; but yet every time you do conquer them, you will find the task grow easier and easier, till at length you will feel his yoke to be, what he himself tells us it is, easy and light. For no wicked practice ever made any body happy long. You may steal, you may lie, you may get drunk, you may be wanton, you may revenge yourselves on your enemies ; all this may be pleasant at the time : but rely on it, when you come to think of what you have done, and particularly, when you are on your death-bed, and when you remember it all, you will feel something gnawing you at your heart, which is only the beginning of that worm that never dies, and of that fire that never goes out, a worm and a fire, which will make hardened sinners miserable for ever. I had almost forgotten to tell you, that

our Saviour bids us also learn of him, follow his example, for he was meek and lowly in heart, and encourages us to do so, by assuring us that we shall find rest unto our souls. When you shall have heard from me more concerning our Saviour's life and conduct, you will find that he was indeed meek and lowly in heart. You will find him without any of the angry passions, with no violence in speech and behaviour, and always shewing on all occasions, (and he had occasion enough given him to try his temper) the greatest meekness and humility of spirit. And certain it is, that if we follow his example, we shall find the rest, the peace of mind which he promised. For there is no greater enemy to peace and happiness, than a proud, and quarrelsome, and angry, and revengeful spirit.

The writer of our Saviour's life, named Matthew, goes on to tell us, of an instance in which our Saviour's countrymen be-

haved very foolishly and wickedly towards him. It seems, that as Jesus was passing with his disciples through a corn-field, they, being hungry, began to pluck some ears of corn, and to eat. This was not stealing, for their law had given them leave to do it. The law was, when thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand, but thou shalt not move a sickle unto thy neighbour's standing corn. There was great fruitfulness in that land, and the corn could very well be spared; therefore, God had given them this law, to provide for the hungry and worn out traveller. If God had not ordered it, we might have supposed it wrong. Things are very different with us: and to do such a thing now, would, you all know, be theft. However the Jews did not complain, because it was stealing (for it was not that) but because it was done on the sabbath-day. Our Saviour tells them, that acts of mercy and kindness, were not wrong on a sab-

bath-day, and shews them from what had been done by their best men, and was still done by their priests, that certain things, which looked like work were lawful on the sabbath-day. You know that the fourth commandment, which was given by God, forbids us to do any work on the sabbath-day, which with us is Sunday, with the Jews was and still is, Saturday. Jesus tells them, I will have mercy and not sacrifice. Sunday is to be kept holy it is true: but if you can do a kindness on that day, you will not grudge to do it: if you can feed the hungry, help the sick, you will do so, though it may cost you some labour to do it. For soon after he healed a man with a withered hand, on the same sabbath-day, and asked them, if they had an ox or an ass fallen into a pit, would they not draw him out on the sabbath-day? Might not he then lawfully heal a poor, sick man on that day?

I think that Sunday is a day, which you

ought to observe and keep holy. You know that your usual work is never required from you on that day: and it is extremely wrong for slaves to hire themselves out to work on that day. It is breaking the fourth commandment, and God will punish them for it. Your duty also is to worship God on that day, to meet together, and thank God for your mercies past, pray to him for blessings to come, hear the word of God, and receive instruction from this place. Such slaves as can read should employ a Sunday in reading their Bible and other good books: and such, as cannot read, may perhaps excusably spend some part of it in preparing and attending to their lands. This may employ usefully those persons, who may otherwise be idle: and idleness we know may lead them into evil. This, however, I speak more by permission than commandment. For I could wish that some other day was given you for yourselves in order that you may attend entirely to your

souls on the Lord's day. However if you do not attend to your own grounds, you ought not to exhaust yourselves, to work too hard, for this is the day of rest: and you ought on no account to omit attending the holy worship of the Church. For rely on it, that this one day spent as it ought to be, will cast a holy colour on all the rest, will recommend you to God, and prepare you for passing an endless sabbath of rest, and peace, and joy in his holy and heavenly kingdom.

And now to God, &c.

LECTURE XXIX.

ST. MATTHEW xii. 14, 15.

Then the Pharisees went out and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him, and he healed them.

OUR blessed Lord had so fully proved, that the disciples had done no harm, and had not broken the sabbath-day, as I have shewn you in my last Lecture, that his enemies had nothing to say. Our blessed Saviour has shewn the greatest respect to that holy day, but did not act with so much blindness and folly, as not to know, that God will not have us to turn our backs on acts of kindness to others, because such an

act may break the rest commanded us on that day. The Jews, who owned an ox or an ass, would work to get out either of them, which had fallen into a pit on the sabbath-day: and surely, Jesus Christ, the Friend of mankind and the Saviour of sinners, might very lawfully heal a poor mean creature, labouring under any infirmity of body. The best of us will have enemies: but I cannot but think that it shews us how dead and corrupt our natures are, when we see so holy and good a person as Jesus Christ, so contradicted, abused, and blamed, and hated by his cruel enemies, the Pharisees. These were Jews, who looked upon themselves as righteous, and despised others, our Saviour saw that they were hypocrites, and exposed them: therefore, they were always ready to do him an ill turn. How should we watch over our hearts, even the best of us, and pray to God, and take all care ourselves, that nothing should take root there, which may make us affect to have the ap-

pearance of religion, when we are not really religious, and may occasion us to hate and abuse those, who are really good. You see what an effect their hatred of Jesus had on the Pharisees: they took counsel to destroy him. But he withdrew himself from that party of them, and was followed by great multitudes of the common people, whom he continued to heal with a word of all their sicknesses and infirmities. So quietly did he behave himself, so unwilling was he to use towards his enemies the violent treatment, which they richly merited of him, that the words used of him by a prophet several hundred years before were now most fully applied to him. Behold, says the prophet, whom God made able to see things many years before they happened, Behold, my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles—he shall teach and instruct the very people, whom the

Pharisees despised. He shall not strive nor cry: neither shall any man hear his voice in the streets. What a picture of our Saviour's gentle and quiet disposition. His enemies may rail, but he is gentle: they may oppose him with noise and clamour, but he will go on with his work of teaching and of saving mankind with ease, with quietness, and with peace. A bruised reed he will not break: he will not oppress the oppressed, he will not add sorrow to the sorrowful: he will not overwhelm them whom the world and its distresses have already overwhelmed: and smoking flax will he not quench. If any one, however guilty and bad, feels the smallest wish to be good; if there be in such a person's mind any thing like a spark of virtue under a load of the ashes of vice, he will try to fan that spark into a flame of holiness and religion, he will try to draw away one servant of sin and the devil, and win one soul to holiness and happiness and Heaven. Oh! most adora-

ble and lovely Jesus, may all thy followers resemble thee: and may we all wish and beg and pray to win souls to thee, to their God, and to those joys in Heaven, which eye hath not seen, nor ear heard. And in his name shall the Gentiles trust. This too, was said by the prophet, by him, who, as I have told you, sees, through the power of God, what is to happen. And it has so happened. The Jews refused to believe him, and still refuse. They, who were Gentiles or Heathens, accepted and believed in him. And all who now believe and are called Christians on account of their belief, have descended from, and are the children of those Heathens or Gentiles: The slaves of this island, shall continue, most of them, to be Gentiles or Heathens: but God's word will be found true in the end, and they in time will trust in the name of Jesus. They, or their children will at last see that Jesus is the only name whereby they can be saved from hell, and they will turn from Satan to him. They

may now follow their wicked ways, pass by the Church, and wonder what is the use of going into it: but their hearts, or the hearts of their children, as sure as God's word is true, will be opened by the grace of God, and they will trust in the name of Jesus. They are now sheep out of our fold: but they or their children will hear the voice of their shepherd, Jesus Christ the righteous, and will, before many years pass, be gathered into the same fold under the same shepherd. Let us pray that the time may soon come, and may your example, my friends, serve to bring the wanderers home, be like a light to lighten them on their way, and a guide to shew them the path, which leads to the Saviour, to peace of conscience here, and to endless peace hereafter.

Our Saviour now cured a blind and dumb man by only speaking to him and the man both saw and spoke. How would you have felt could you have seen so great a thing

done: and yet the same wicked Pharisees said, that Jesus cast out devils through the assistance of the devil. But how could that be? our Saviour asks. Would Satan cast out Satan? Would he assist another in driving him out of the bodies and souls of men? He must be divided against himself: and if he were divided against himself, his kingdom could not stand. Our Saviour sought to destroy the works of the devil. Would the devil help to destroy his own works? How foolish was the ill-natured saying. But it was wicked as well as foolish, for our Saviour goes on to say, that the man, who thought that his mighty works were done by the devil and not by the Spirit of God, would commit a sin, which would never be forgiven, neither in this world, neither in the world to come. Every other sin but this may be forgiven: but he, who commits this, puts himself out of the reach of forgiveness. He blasphemes that holy name through which alone he can be saved: he throws away

the only hope, on which he can lean, he denies the only Saviour of sinners. And I have no doubt, that this sin is even now committed by such persons as refuse to believe in Jesus Christ, and die without believing in him, though he has been preached to them, and they have heard of him, and have been called upon to believe in him. Our Saviour says, that all this wickedness of the Pharisees proceeded from a wicked heart. For he says, that if the tree is good, the fruit will be good, and if the tree is bad, the fruit will be bad. If the heart be made good by our prayers to God, who alone can bless our endeavours in making the heart good, it will bring forth good words, good thoughts, and good actions. Out of the abundance of the heart the mouth speaketh, and the whole man acteth. How then should this make us to pray to God continually to give us the good heart—to make a clean heart, and to renew a right spirit within us. God's grace can do every thing. But

we must pray for it, and must ourselves use all our endeavours, and if we do, he will cleanse that heart, which was formerly foul, he will dispose us and turn us to that love of him and of all his holy commands, so that we shall have in us good desires, and those desires will produce a good effect. Our Saviour concludes with saying, that every idle word that men shall speak they shall give an account thereof at the day of judgment. My friends, I hope I may say, my Christian friends, this is an alarming thought. To be sure, our Saviour meant particularly those words, which lead to revile him, and the Holy Ghost and his religion. But then, he also means every word, which has a bad end, and leads to evil. A day is coming then, when we shall give an account to God even for the words which we have spoken. When by our good words we shall be justified or saved, and by our bad words be condemned. How careful, how exceedingly careful ought this to make us with respect to all

that we say. When we speak ill of others we do wrong: when we tell a lie we do wrong: when we use indecent language we do wrong: when we swear, we do wrong. But when we say any thing, which encourages another in wickedness, when we use any words, which makes another think ill of religion, of our Saviour, and of good persons, we commit a very great sin, and shall give an awful account of what we have said before the judgment-seat of Christ. It is astonishing to think, how much harm may be done by idle, and foolish, and wicked talking. How many young people in particular, may be hurt in their souls by the talking of those who are older than themselves. Let me beg you then to be exceedingly attentive to your common speech. Corrupt no one by your talking; but if you can teach and help each other in the way to salvation. And when you are among yourselves, and talking at your ease, let that which our Saviour says, be always remembered by you.

Every idle word, that is, every word evil in itself or leading to evil, which people shall speak, they shall give an account thereof at the day of judgment.

And now to God, &c.

LECTURE XXX.

ST. MATTHEW xii. 38.

Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

I HAVE told you already, who the Pharisees were. They were a set of people among the Jews, who, because they considered themselves separated from the rest of the people, took that name. They were remarkable for being very strict in outward things: they liked to appear outwardly what they were not inwardly and in reality: they pretended to be more righteous than others. They took a great dislike to our Saviour, because he saw through all their deceit, and exposed them. The

Scribes told the meaning of the law to the people: and had done so in a manner so little likely to do good, that they knew our blessed Saviour must see through all their wrong practices, and oppose himself to them and their ways. On this account, they always joined with the Pharisees in doing every thing to hinder and prevent his success among the people, who, amidst these blind guides, were like sheep without a shepherd. The way of salvation was equally unknown both to the teacher and to his hearers. Our Saviour tried to put them in this way, and therefore met with all the opposition, which, people not willing to shake off their past errors and to act better, can give to them, who endeavour to teach others both to think and to do according to their duty. These persons, the Scribes and the Pharisees, came forward here, and desired the blessed Jesus to shew them a sign from Heaven. He had done many mighty works already, he had cured diseases by a word, he had re-

stored the withered hand of an infirm man, he had even raised the dead. And were not these proofs enough that he was a teacher sent from God, and having divine power, the power of God? Yet these perverse and obstinate men called for more proofs. They wanted to see him coming directly with the clouds of Heaven: they wanted to see that particular sign, though God knows, they had signs enough already. A prophet (one you know who sees things, to happen afterwards, through the power and will of God) had said that the Saviour would come with the clouds of Heaven. And so he will, when he comes to judge the living and the dead. But these people wanted to see him come in this way at once. But this was not so ordered by God. He had given them signs enough of his truth without this, and they should have been been satisfied. He therefore tells them, that an evil and adulterous generation seeketh after such a sign: that is, a people who were wicked in their thoughts and

principles, and tried to drown reflection by starting these objections, an adulterous people, says he, who, though they had entered into a state of agreement with God, just as married people promise to keep to each other always, yet committed adultery against him by breaking this agreement, and joining themselves to the devil and his wicked angels. To so obstinate and wrong-headed a people, he says, no sign should be given but the sign of the prophet Jonas. Our blessed Lord means by these words his resurrection, his rising again from the grave, and tells them, that that sign of his being the Son of God would be given to them, and that sign would be enough. You must know that Jonas was a prophet sent by God to the people of a city called Nineveh, to order them to repent of their great wickedness, lest that wickedness should be the cause of their ruin. The Prophet, however, did not obey his God : he was afraid to go to so great and powerful a people, and carry them such dreadful

news. He had not trust enough in his God, who can protect and save all his servants. He therefore went to a place where he found a ship, and took his passage in that ship in order to escape from the presence of the Lord. Our God is God both by sea and by land : he therefore sent a dreadful storm which was likely to destroy the ship. When the people on board saw so great an evil come upon them, they asked Jonah, whom they knew to be a prophet, to pray to God for them, and then cast lots in order to see, if they could, for whose sake God was so angry with them. The lot fell upon Jonah. They then begged him to tell them who and what he was, and why this evil was come upon them. He told them who he was : and upon their asking him again what they should do to make the sea calm, he directed them to throw him into the sea, for the great tempest had come upon them on his account. They were at first unwilling to do it, for they appear to have been a humane peo-

ple, and to have feared God. They entreated God to pardon them in what they did, and then threw Jonah into the sea, which immediately ceased from raging. Now the Lord had prepared a great fish which swallowed up Jonah; and he remained in the fish's belly three days and three nights. However, God seeing that he would repent, kept him alive in that state, and in consequence of his prayers and sorrows, most wonderfully caused the fish to vomit him up on the dry land. Our Saviour therefore tells his enemies, that the same sign should be given to them, for he would lie three nights and three days in the earth, and would then rise from it alive. This, you will find, was the case: for if you continue to attend to me, you will hear of our Saviour's being put to death, and then buried, and then on the third day, rising again from the grave. Yes! my friends, you will hear of this wonderful thing, you will hear, that your Saviour conquered death, even in his own

gleomy grave. You will hear that the Lord of life could not be holden in bonds by death. You will hear, that he lay in the grave, and rose again, to shew us that he has power to raise us up also. You will be taught, that Christ is risen from the dead, and become the first fruits of them that sleep. You will be taught, that where he is, you, if you live and die like Christians, will be also; and that you must, during all your cares and labours, set your affection, and your thought, and your love on Heaven, that when Christ, who is your life, shall appear, you also may appear with him in glory.

Our Saviour goes on with this sad saying. The men of Nineveh, says he, shall rise up in judgment with the people of this generation, and shall condemn them because they repented at the preaching of Jonas, and behold, a greater than Jonas is here—even the Son of God. The men of Nineveh did indeed repent: they prayed,

and they humbled themselves, and God repented of the evil, that he had said he would do unto them, and did it not. But did the Jews repent, when our Saviour came? No : they did not, they refused to receive him, and have suffered such sorrows for it, that I am sure you would shed tears for them, were I to tell you all that they have suffered, and in some countries are suffering now. May we know, in time, what is for our good? May we turn to God, believe in Jesus Christ, and shew that we believe in him, by keeping all his commandments, by being holy, just, and good.

While our Saviour yet talked to the people, behold, his mother and his brother stood without, desiring to speak with him. Some one came and told him of it. And then he said, stretching forth his hand towards his disciples, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in Heaven, the

same is my brother, and sister, and mother. Our blessed Lord was the Son of God : he was, we are told, equal to God : but for our sakes, and to put away sin by the sacrifice of himself, he submitted to be made flesh, to be born of a virgin, called Mary, and to live, like a man, upon earth. To this mother he was a dutiful son : to these relations he was ever kind and affectionate. Those whom he once loved, he loved unto the end. And by doing so, he has set us all an example of the manner in which we should act towards our parents, and towards all others to whom we are related. For one reason, why he who was in the beginning with God, and was God, took human flesh upon him, and lived as a man among men, was, that he might be a pattern for Christians to follow, that he might not only teach us our duty, but shew us in his own conduct how we ought to behave on all occasions, and under all circumstances. And happy is he, and eternally blessed will he be, who follows his

Saviour's steps through life, and walks even as He, the blessed Jesus, walked. For you find, he tells us, that if we do his will, we shall be loved by him, as if we were his relations. Whosoever doeth the will of my Father which is in Heaven, the same is my brother, and sister, and mother. He has said in another place, Ye are my friends, if you do what I command you. You see then, in what manner ye may be as brothers, and sisters, and friends to your Saviour. Do as he bids you in that Holy Bible, which is read for your instruction, your comfort, and your direction. Study to shew yourselves faithful servants to the Lord Jesus. Cease to do evil, learn to do well. Let it be your meat and your drink to do his will. Count all things but loss, till you have known Jesus Christ, and loved him as you ought. Let it be your morning and your nightly prayer, that Christ may dwell in your hearts through faith in him, that his religion may be so worked up into your

souls, that it may shew itself in all your conduct, at Church, at home, when you are doing your business, and when you are resting from your labours. Let it make you honest, industrious, and contented: let it give ease to your thoughts, by holding out to them the prospect of happiness beyond the grave: let it raise your hopes and your hearts to Heaven: let it fix all your thoughts, when you are at your prayers, on God, on Christ, on the Holy Spirit, on pardon for your sins, on eternal life. And may you all be grounded in these principles, that ye may pass through the things of this world in such a manner, as finally to lose not the things eternal.

And now to God, &c.

LECTURE XXXI.

ST. MATTHEW xiii. 1, 2, 3.

The same day went Jesus out of the house and sat by the sea-side. And great multitudes were gathered unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore. And he spoke many things to them in parables.

OUR blessed Lord now began to make use of a new method of teaching the people. He had formerly instructed them by short, but most excellent pieces of advice, given to them at different times, as I have already shewn to you. He now takes a different way, and begins to teach them by what the Bible called *parables*. A parable is an account of something, which

either has happened or might happen, and which is told by a teacher, in order to shew others some good thing, which they ought to do, or some bad thing, which they ought to avoid. Thus, if I was to tell you, in order to shew you the bad effects of anger, that two persons, who had not learned to govern their tempers, once quarrelled about a trifle, and then proceeded to blows, and that one of them, hurried away his passion, took a knife suddenly out, and killed the other, who was his best friend, this story may be considered as a parable. For the thing may not have happened indeed : but is likely to happen, when people are under the power of passion, and whether happening or not, shews how proper it is to govern the temper and not to be quarrelling about trifles, since we do not know to what lengths such quarrelling may carry us. But one may teach not only by supposing what may happen to men and women : but by stories concerning dumb animals, and concerning even

trees, the fruits of the earth, and such like things. Even these stories may be made to teach some useful and highly proper things. David had most wickedly taken to him another man's wife, and had caused her husband to be killed. God sent a wise man to reprove him for it, and to sentence him to punishment. He does this by a parable; he tells him that there were two men in one city: the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up and it grew up together with him and his children: it did eat of his own meat, and drank of his own cup, and lay n his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man; but took the poor man's lamb and dressed it, for the man that was come to him. David did not see that his conduct was

just as bad as this rich man's, nay, worse, as he had injured a poor man much more deeply than by depriving him of a favourite lamb. He said, therefore, to the prophet: As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. The prophet saw, that this was the time for shewing David to himself in all his cruelty, and cried out: Thou art the man. Had he begun with telling him of his wickedness and injustice, David would have, perhaps, spurned him from him. As it was, he made David condemn himself; for he cried out, I have sinned against the Lord. Thus you see, I hope, what a parable is, and how useful it may be made for teaching and instructing others. I therefore shall go on, and tell you of our blessed Lord's first parable, which is called the Sower.

I have no doubt, that when our Lord spake this parable, he could see from the

boat in which he was sitting, the people of the country sowing their fields with corn. And from that sight he took occasion to shew his hearers, that his word would be received by those who heard it, in a manner like to that in which the corn was received by different kinds of land.

He said: Behold a sower went forth to sow. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them: but others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

A parable sometimes requires, that the person, speaking it, should explain it. Its meaning may not at first hearing be understood. Our Lord's disciples did not clearly understand the parable of the sower. He therefore told them what it meant: and as his account of it will be of use to you and to all Christians to the end of the world, I shall go on and tell you, what he says about it.

The seed, our Saviour tells us, is the word of God, or of his kingdom. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, or the devil, and catcheth away that which was sown in his heart. This is he, which received seed by the way side. You know very well, that if you throw corn on the hard and beaten high road, it will never spring up. So are some people's hearts with respect to religion. You may tell them that there is a

God, who will punish them or reward them according to their works, that there is a Saviour, whose arm is ready to save them, that there is a hell where bad people will be punished, you may tell them this, and a great deal more like it; but all that you can say has no effect upon them: they go on in their wicked practices: they think no more of all the alarming truths and all the awful things you say: they are like the beaten high road. No good impression is made on them: nothing good springs up in them. How many slaves are there, who never enter into this Church to hear the best news, that can be told to sinners. They pass by it; they shun it: they avoid it. And even, if you should throw some good advice on them, the devil or wicked one, as our Saviour calls him, taketh it away, and leads them captive at his will. May God grant, that these poor creatures may see their danger before it is too late: and let us pray to him to pour his Holy Spirit on them, that they

may at length receive the word, and bring forth fruit unto life everlasting.

Our Saviour goes on to tell us of the second sort of hearers. He that received the seed into stony places, the same is, he that heareth the word, and anon with joy receiveth it, but hath no root in himself, but dureth for a while: for when tribulation and persecution ariseth because of the word, by and by he is offended. This means more particularly those persons, who became Christians, soon after our Saviour left the world, and who met with every kind of distress and ill treatment from a wicked world. Some of them were indeed offended, and gave up their religion and forsook the Saviour. Others however, and of these there were many, stood firm, braved all that their enemies could do, and suffered death, rather than quit their religion. There are however, a great many persons even now, who come under this class of hearers. They have a little earth

to receive the seed. They have some notions about religion, some wish to believe in Jesus Christ, some trust in a Saviour, some wishes to go to Heaven when they die. They will therefore perhaps come to Church, they will hear the word which we preach, they will let it make some impression on them. But when they quit the Church, they think no more about the Saviour or his precepts. When they find that to be Christians, they must give up many practices which afforded them pleasure, must conquer their passions, shake off their darling lusts, be sober, temperate, and chaste, they are offended at all this strictness, as they call it, and would rather not be Christians than be so with the loss of their pleasures. Perhaps, and I hope I am not uncharitable in thinking so, when some slaves found that they must give up their numerous wives, and be contented with one, before they could be Christians, they were offended at the de-

mand on them, and could not break off this shameful, but favourite and beloved practice. They could not bear to cut off a lust dear to them as a right hand, and a right eye, and to go to Heaven: they had rather keep the right hand, and right eye, and go on in the wicked practice, though they should go to hell for it.

The third sort of hearers are thus described. He who received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word and he cometh unfruitful. This forms the most numerous class of hearers. A love of money and a love of pleasure make too many Christians unfruitful—make them Christians only in name. And although these hindrances to a good faith and practice take place chiefly among the rich and great, who are such lovers of money and pleasure, yet the same thing happens in some degree among all kinds of people.

The care of this world shuts the heart very often against the care for the next. Are not such slaves, who had rather spend the whole of Sunday in working upon their lands, hiring themselves to work either as labourers, or as tradesmen, than attend to religion, to the care of their souls, to their getting a knowledge of God and the Saviour, are not these persons rendered unfruitful by the cares of this world and the deceitfulness of their little wealth? Is not the seed choked by thorns in their hearts? And are not such as prefer going to dances, or to feastings on a Sunday, to be ranked in the same number? Surely these all prefer the present world to the next, and they must be satisfied, if this world should be their all, and the next should give them their portion with the devil and his angels.

The last class of hearers are thus described. He that received seed into the good ground is he that heareth the word

and understandeth it, which also beareth fruit, and bringeth forth fruit, some an hundred fold, some sixty, some thirty. This means those few, those happy few; who with honest and good hearts take a pleasure in hearing the word of God, in listening to the doctrines of their Saviour, who have learned to have faith in him, and who, under God's Holy Spirit, endeavour to walk in all his commandments. The word preached to them sinks deep into their hearts. They feel a desire to do all which is taught to them by the Holy Bible. They try always to do their duty in whatever state they are placed, and are anxious to please God, and to live as always in his presence. They love their Saviour, they trust in him; they pray day by day that their souls may be made like to him. They pray for God's Holy Spirit: and trusting to that Spirit, they walk through this life, as people, who have their thoughts in Heaven, and are working their way there, through sorrow or through joy, through

sickness or through health, through poverty or through plenty, through life and through death.

I hope and trust that you now know the meaning of the word parable, and that you understand our Saviour's parable of the sower. You must try to be amongst those, who receive the word in an honest and good heart: not like the beaten high road, bearing nothing: not like stony places, having little earth for the seed to take root in, which of course soon withers: not like thorny land, which chokes the seed with its weeds: but like good and well-prepared land, which receives the seed in such a soil, that the corn springs up, and bears fruit, with some an hundred fold, with some sixty, and with some thirty: but with all of them, in such a manner, that it springs up into an everlasting life of happiness and glory.

And now to God, &c.

LECTURE XXXII.

ST. MATTHEW xiii. 24, 25.

Another parable put he forth unto them, saying: The kingdom of Heaven is likened unto a man, which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat and went his way.

IN my last Lecture I told you the meaning of the word parable. I told you, as I hope you remember, that it was an account of something supposed to have happened, and that it was made use of in order to shew us something which we ought to know, or something which we ought to do, or something, which we ought not to do. Thus, if I was to tell you, that, when you

are for instance digging any sort of provisions, potatoes, for example, and that you took care of the sound ones, and threw the rotten ones away, and should tell you, that God will, in the end, of the world, deal with good and bad people in some such way, I should tell you a parable. And the meaning would be, that a difference will be made in the next world between the good man and the wicked, that God will keep the good, and throw away the wicked to perish. I told you also in my last Lecture, all that our Saviour meant by the parable of the sower, I now go on to tell you his parable of the tares.

Our Saviour says : The kingdom of Heaven, that is, our Saviour himself, the great preacher of the Holy Gospel or the Christian religion, is like unto a man, who sowed (or planted) good seed in his field. But while men slept, that is, the watchmen slept, his enemy came and sowed tares, (a kind of weed having its seeds also) among

the wheat, from which flour is made, and went his way. But when the blade was sprung up, as you see take place with corn, and brought forth fruit (or the corn) then appeared the tares also. So the servants of the householder, or man who owned the field, came and said unto him : Sir, didst not thou sow good seed in thy field : from whence then hath it tares ? thou didst not plant them. He said unto them, an enemy hath done this. The servants said unto him : Wilt thou then that we go and gather up these tares or weeds, which look so ugly, and may be so hurtful ? But he said, nay : lest while ye gather up the tares, ye root up also the wheat with them, let both grow together until the harvest, when I shall reap my wheat, and in the time of harvest I will say unto the reapers : Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, or store-room.

When Jesus had sent the multitude away and had gone into the house, his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, (and I beg you, my friends, to give me your whole attention, while I tell you in what way our blessed Saviour explained the parable): He that soweth the seed is the Son of man, or Jesus Christ himself: the field is the world: the good seed are the children of the kingdom, that is, the true followers of Jesus; but the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world, the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man, that is, Jesus Christ, shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire; there shall be wailing and

gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

I shall now apply this parable to your instruction and profit: and I beg God to give you his grace, that you may hear, and treasure it up in your hearts, and that it may turn to your everlasting good.

In the first place, we learn from this parable, that God Almighty, and his only begotten Son, Jesus Christ, are the authors only of what is good in this world. When God made the world, he saw that every thing in it was good. He made not death: he made not pain and sickness. He ordered the first man and first woman not to eat of a particular tree: they disobeyed him, and did eat, and by doing so, brought death, and evil, and sin, and sorrow into the world. Jesus Christ, when he came upon earth, preached things so good, that, if all men had done them, they would have

been happy themselves, and made others happy. He did not take away death indeed: but he promised to raise us at the last day from our graves. He did not take away pain and sickness and sorrow, but he pointed out to us and shewed us the way to that Heaven, where there will be no pain nor sorrow. And yet, wicked men, were found, and have been always found, who opposed his word, would not obey what he said, thought neither of him nor of Heaven, vexed and tormented his servants, and worked all manner of evil.

Secondly. We learn from this parable, that the devil is the cause of all this mischief. He was once a good angel, but left we are told, his first state, rebelled against God, and was driven from Heaven. He tempted our first parents to disobey God, he persuaded them to eat of that tree, which God commanded them not to eat of, telling them that in the day ye eat thereof, ye shall surely die, or

be subject to death, both here and hereafter. He has always, since our Saviour came on earth, had his children in this world—people, who hate the ways of goodness, who take pleasure in sin, who say unto the Saviour, depart from us : we will not hear thee.

Thirdly. We learn from this parable, that as long as this world lasts, there will be good and bad people in it, and that the bad will not always be punished here, lest the good should suffer with them. The tares and the wheat must grow up together. It is impossible sometimes to punish the wicked, without making the good suffer also. A wicked man may have children depending on him for all their comforts. If God should punish the wicked parent, by taking him away from this world, or by afflicting him with sickness or poverty, his children you know, would suffer with him. If God was to send an earthquake, a fire, or a storm, to destroy all the wicked in any

country, the good would suffer with them. Therefore he bears with them at present: he lets them remain, lest he should pull up the wheat in pulling up the tares. Besides, if there were no wicked people, the good would not be half so good. If there were none to do them evil, how could they shew their patience and their forgiveness? if there were none to do them spiteful actions, how should they shew themselves to be the disciples of their Saviour, by loving their enemies? In that case, they could not have enemies. So God permits the evil to remain with the good. For lastly,

We learn from this parable, that a day is coming, when the tares shall be taken away from the wheat, when the wicked shall be separated from the good. That day is the day of judgment, when our blessed Lord, Jesus Christ himself, shall come down from Heaven with his Holy angels; when he shall take those, who follow him in this life and obey his laws into that Heaven,

where they shall shine forth as the sun, in glory, in brightness, in happiness, and in joy. When he shall take the wicked, who have done the works of the devil, and cast them into a furnace of fire, where there shall be wailing and gnashing of teeth.

He shall sit on the judgment-seat; and all people shall be gathered before him, and he shall divide the wicked from the good as a shepherd divideth his sheep from the goats: and he shall give eternal life to the one, and send the other away into everlasting fire.

But now, my friends, I have told you a great deal about the good, I have spoken of them often. I must therefore take care to set you right on this point, that is, shew you who the good are. I should deceive you, I should not tell you the truth, if I were to make any of you look upon yourselves as good. If you consider how Holy

God is, how holy is Jesus Christ, and how holy are all their commandments, you cannot fail to look upon yourselves as sinners, miserable sinners in their sight. The best of men once said, I was shapen in wickedness, and in sin bath my mother conceived me. If we were not sinners we should not stand in need of a Saviour to save us. We all have done that which we ought not to have done: we have all left undone that which we ought to have done. But then God Almighty has promised to forgive us, if we repent, if we believe in Jesus Christ, forsake our sins, lead new lives, and strive to obey him. They therefore are the good, who heartily and sincerely bewail all that they have done or thought amiss, who put their trust and faith in their Saviour, pray day by day for his Holy Spirit, and try, with all their might, knowing that God will help them, to live soberly, righteously, and godly—to keep themselves from all wickedness, and to pass their lives here in the love and fear of God. These repenting

sinners, these who are trying to please the Lord, are the good : these are the children of the kingdom : these are the good seed : these shall be gathered into their heavenly Father's kingdom. Whilst the children of the devil, who go on without repentance, who have no faith in the Saviour, and work all sin with greediness, will be cast into the furnace of fire.

Let me beg you then to ask yourselves often, whether you are living like the children of God, or like the children of the devil? Ask yourselves whether your lives are such as lead to Heaven or to hell? To one of these places all mankind will go. As you would not wish to be cast into hell, take care to yourselves in time : let no wickedness, no bad temper, no lust, no evil practice get the dominion over you : but to conquer them, to trust in your Saviour, and to lead a holy and good life, that our Lord Jesus Christ may own you to be his, when he cometh with ten thousand of his saints to

execute judgment upon all, to gather out of his kingdom all things that offend, and them that do iniquity, and to cast them into a furnace of fire. Then shall the righteous, shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

And now to God, &c.

LECTURE XXXIII.

ST. MATTHEW xiv. 1, 2.

At that time, Herod the Tetrarch heard of the fame of Jesus, and said unto his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works do shew forth themselves in him.

I AM about to tell you this evening of the wicked behaviour of a very cruel man towards as holy and just an one as ever lived: I mean the behaviour of Herod towards John the Baptist. Some time ago I told you a great deal of John the Baptist. He came on earth as the forerunner of our Lord, to prepare the way before the Saviour. For this end, he preached repentance, saying that Jesus Christ was at

hand, and was about to form his kingdom of all who would believe and obey him. He baptized such people as came to him: telling them that he baptized with water to repentance, but that Jesus Christ would baptize with the Holy Ghost—that is, would send on all, whom *he* baptized, the Holy Ghost, to give them good thoughts and desires, and help them in the way to Heaven. This John, the Baptist, lived a life most holy: he mixed not with the world, passed his days at a distance from it, and gave himself up to prayer, and praise, to all that was virtuous, and to all that was good. Herod, the Tetrarch, or chief ruler of a part of Galilee, was certainly in one respect a very bad man. He took to him as his wife, the wife of his brother Philip. John could not know this, without reproving Herod for it. God's holy ministers are bound in duty to notice the sins and wickednesses even of the greatest people: and when they do notice them, and suffer for doing so, they suffer in a good

cause, and will be rewarded by God for it. This conduct of John's exceedingly vexed both Herod and Herodias, which was the name of the woman. And Herod would have gone so far as to kill John for it, but he feared lest the people should rise up against him for it, because they loved John, and thought him a great prophet, a messenger sent by God himself. However, Herodias, a base and cunning woman, watched her opportunity: and as soon as one happened, made use of it for the ruin of the righteous man. For it seems Herod had him in prison, and was willing, as soon as he had the power, to put him out of the way. And an opportunity soon happened; for God is pleased sometimes to let the wicked gain their ends, because he can reward the good for suffering, and punish the wicked, when they have filled up the measure of their sins, and made themselves ripe for punishment. Herod kept his birthday, and made on the occasion a great dance, at which all the principal people

were present. Herod's daughter danced amongst the party, and so pleased Herod by her manner and her skill, that in the joy of his heart, he foolishly and rashly promised her with an oath to give her whatsoever she would ask, even to the half of his kingdom. She must, it seems, have been instructed by her mother, to set herself off to the greatest advantage, and so to please the king, as to get this promise from him: for no sooner had he made it, than she wickedly cried out, Give me here John Baptist's head in a charger. Unhappy young woman! little perhaps dost thou know how great a crime thou wast doing—a crime which would send thy whole family to perdition. And what an abominable mother she must have had who could have instructed her to ask so wicked a favour. But what is not the human heart capable of devising, when it goes after evil things, and departs from the law of its God. Oh! keep your hearts with all diligence, guard them with all

your care, for their imaginations are bent on evil. Herod still respected, still feared John, and therefore, we are told, was sorry to have such a request made of him : but because he had sworn, he thought himself obliged to do it. He was mistaken in this, for he had better have forsworn himself, than committed murder. God would have pardoned him for not doing as he promised, because he could never have intended that his promise could have been used for so infernal a purpose : a man had better repent of his rash promises, than break God's laws in order to perform them. So it was, the king, glad perhaps of the excuse, sent, and had John's head cut off, and gave it to the damsel, who, with a heart worthy of the wicked mother, carried it to the base and abominable wretch.

We learn some good lessons from this history.

It teaches us how necessary it is to

guard against all sin and all temptations to sin. You may be good in some respects: but if you are bad in one instance, it may lead you to be so in many more besides. when Herod was committing adultery with Herodias, he did not think that adultery would lead him on to murder. But you see that it did so. And one sin will frequently lead to other sins. I would therefore advise you to strive, with all your might, against every sin. And since all that you can do of yourselves is nothing, you must constantly beg God to give you his Holy Spirit his blessed and ready help to keep yourselves from the dominion and power of sin. Some think a bad temper no harm, if they do nothing else that is bad. Little do they know, to what sins a bad temper may lead them. Adultery is thought nothing of: and yet adultery you see may lead to murder. Drunkenness may lead you into crimes: stealing will bring on lying and other shameful practices. Your

best plan, therefore, is to let no single sin whatever get dominion over you, but strive to walk in all the commandments of God without blame. Follow, as much as you can, the example of your Saviour, who did no sin, nor was even guile found in his mouth. You have to deal with an all-seeing and heart-searching God.

We learn also from this history the power of conscience. As soon as Herod heard of the mighty works of Jesus, he said, It is John the Baptist, whom I beheaded, and who is risen again. His heart smote him immediately. And so it will be with all sinners. Things may go smoothly with them at first: but the time will come, when their mind, their conscience, that something within us, which God has placed there, will make them feel most miserable at the remembrance of what they have done amiss. I have read of murderers, who have for a long time escaped from

justice, and yet have been made so miserable by their consciences, that they have told upon themselves, and given themselves up to justice. They could not bear a guilty mind. As therefore you would wish for peace of mind, do nothing wrong: for if you do, it will at length stare you in the face, and make you wretched indeed. And all this pain will be only the beginning of hell: for in hell the damned will suffer most from a guilty conscience. Be persuaded then to escape as soon as possible from a guilty conscience: and this can only be done, by flying to your Saviour, who died on the cross to save you from hell. And if you come to him with faith and repentance, he will bid you to be of good cheer and to sin no more; that your former sins may be blotted out, before the great and terrible day of the Lord come.

This history teaches young women to be

modest, and not to put themselves forward too much. The daughter of Herodias should not have danced so publicly: it is said, that such a practice was not permitted to young women in those times. It becomes such women to be modest in their behaviour, decent in their carriage, not too seek for too much praise, not to be vain: but to behave themselves with chastity, humility, modesty, and propriety. And how should the example of Herodias teach all women to govern their passions, which if not properly restrained may bring them to shame and to wretchedness. You should be very careful what kind of partners you choose, not to be fickle towards them, not to be leaving those to whom you have pledged yourselves. Would to God that marriage could take place among you all, for that is the only way in which a Christian man and Christian woman should keep company together. But till this can be done, you should live in the same way, as if you were

married, and keep to each other till death parts you.

And let the example of Herod teach all men not to give way to their lusts, as they too frequently do. Herod's adultery led him to commit murder. And many bad things have been done by men, in order to compass their wicked ends. Their bad behaviour to wives has sometimes broken their hearts, or made them miserable during their whole lives.

I have dwelt so long on this history, that I cannot, as I intended, go on with some parts of our Saviour's life and actions. But I think this history will be of great use to you. You can never hear of the wickedness of the world, without seeing the need you have of a Saviour, to wash away those sins you may have committed, when you walked in the light of your own eye, and in the lusts of your own hearts, when

you set little value perhaps on your souls, thought little of Heaven, and knew not that you will answer for all the things done in the body before the judgment-seat of Christ. The times of this ignorance are passing away: and God is now commanding you all to repent and turn unto him. You can never hear of the wickedness of the world without seeing the need you have of the Holy Ghost to sanctify, to make you holy, to save you from sin and wickedness. On all Christians this Holy Spirit is sent by their Saviour Jesus Christ: but it depends upon yourselves, whether he shall remain with you, stirring up your hearts to every good work, or whether he shall leave them to be inhabited by the devil, and to do the deeds of hell.

Oh! try then, leave nothing undone, to make your souls fit places for this Holy Spirit to come to. Cease to do evil, learn to do well. Let your thoughts be frequently

in Heaven: and prepare yourselves for that blessed place by holy living, by fearing God, and by keeping all the commandments of ~~your~~ blessed Lord and Saviour, Jesus Christ.

And now to God, &c.

LECTURE XXXIV.

ST. MATTHEW xiv. 23.

And when he, (that is, Jesus) had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

AFTER our blessed Lord had fed five thousand men, besides women and children with only five loaves, and two fishes, which was a most wonderful proof of his power and goodness, he sent the multitudes away and went up by himself into a mountain to pray. You know I have often, very often begged you to follow your Saviour's example, and I would now advise you to follow it in this instance, by seeking an opportunity very frequently to be by your-

selves, and to pray to God. I hope and trust you say your prayers regularly and constantly every morning and every evening: but if you are religious, and wish to love, and fear, and serve God, through our Lord Jesus Christ, you will pray also during the day; particularly when you find yourselves tempted to do a wrong thing, or to feel sorry and distressed at any thing, you can lift up your eyes and your hearts to Heaven, and say, O God, save me from sin, by thy grace, for the sake of Jesus Christ. Oh God, save me from danger, and let this distress pass away from me, for Jesus Christ's sake. God does not stand in need of many words from us: he looks to our hearts, and if those hearts pray to him, we need not be particular about our words. You can say, and say it from your heart, O Lord, have mercy on me, and make me a good Christian, even while you are at your work. But when you have time, go apart sometimes, and pray to your heavenly Father. You know

that you are never safer than under his protection, and you know very well that you are in the midst of danger and distress in this world, and are liable every moment to fall into some evil. You cannot do better therefore than by praying to God often. His eyes are over us all, and his ears are open to our prayers. Make yourselves acquainted with him through Jesus Christ, and you will be at peace, have peace of mind, and peace with God, both now and for ever.

While our blessed Lord was at his prayers, his disciples were going in a ship over the water to the other side of the country. The wind was against them, and the ship was very much tossed about by the waves. In the course of the night, towards morning, Jesus, who had passed the greatest part of the night in prayer to God, went towards his disciples, walking on the sea. This, you know, is an impossible thing with man, but was very possible with

Him, who had the power of God, and whom even the winds and the sea obeyed. The disciples, seeing their Lord thus walking on the sea, thought that it was a spirit, and began to cry out for fear. But Jesus immediately spake to them, saying, Be of good cheer: be not alarmed: It is I, your Lord and master, you need not be afraid. Peter, who was one of the disciples, and who was always more forward than the rest, and had a great confidence in himself, instantly cried out, Lord, if it be thou, if it be my Lord and master, whose power, I know, is so great, bid me come to thee on the water. Our Lord, in order to make Peter know himself, said to him, Come. And when Peter was come down out of the ship, our Saviour enabled him to walk on the water. But when he saw that the wind was very strong, he was afraid, and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said to him, O thou of little faith, wherefore

didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship worshipped Jesus Christ, saying, of a truth, thou art the Son of God.

We may be sure, that this little circumstance has been told to us in the Bible, for some useful and good purpose. We learn from it not to be too confident, and trust too much in ourselves. P  ter thought, that he could do great things, and that he could walk on the sea, if Jesus Christ would only tell him to come. He did not wait to be called. How necessary is it for us to think humbly of ourselves, and not to rush into any situation, which may be dangerous to our virtue! How necessary is it to pray, that we may not fall into temptation. Some persons think that they are equal to any thing, over-rate the strength of their minds, and the firmness of their faith. They think that, were they raised to such and such things, they would

get through them very well. But no sooner does God let them obtain such things in order to try them, than they shew how feeble and weak they are, and how incapable of doing that which they flattered themselves they would find so easy to do. We should think modestly of ourselves, be humble and contented. A haughty spirit goeth before a fall. Let us study to do our duty in that state of life, in which God has placed us, and not be foolishly trying to rise above it. We may, like Peter, find ourselves ready to sink into danger, and not, like him, be so happy as to find some friendly hand to get us out of it.

We must all of us also have such a faith in God, that, when we find the storms of life beating hard upon us, we may not give up ourselves for lost. We must cry out, Lord, save us, but we must not be afraid, and let our hearts sink. In going through this rough and thorny world, you will be often, my friends, exposed to trials

and sorrows. You will be tempted sometimes to sin: you will be tempted sometimes to despond and to despair, and even to wish that this life was happily over. You may be tempted to do this: but you must not do it. Put your trust always in God. Jesus Christ, your Saviour, has gone up into Heaven to be a friend for you with your God, and if you have faith in the Saviour, and try to please him in your behaviour, he will be near to you in times of sorrow and distress, will keep up your spirits, and give you strength to bear every thing. He is able to save unto the uttermost all who come unto God by him. I will tell you also another thing. Our Saviour has promised to send to all Christians his Holy Spirit as a comforter to them. This Spirit dwells in the hearts of all good Christians. He not only puts into those hearts good desires, but he fills them with such thoughts as comfort them, keep up their spirits, refresh them under their labours, and give them such joy and

peace, as passeth all understanding, as those only can understand who feel them. Many good Christians have suffered a great deal in this world: but in the midst of all their sufferings, they have felt something within them, they could not tell what, which kept them up, and carried them on, in a way surprising even to themselves, through sorrow, and even through death. This was nothing else but God's Holy Spirit: this was what the Bible calls, the joy of the Holy Ghost. However this is a thing, which those only who have been baptized and are Christians, have a right to expect. And this should make all slaves to wish to be baptized and to live like Christians. For the gift of God's Holy Spirit is his best gift to man. This will make them pass through labour and through evil, through their several duties, and through all their trials with cheerful hearts and easy consciences. This only can give them a right to call out, in every danger, Lord, save me. This only

can make them hope, that Christ, who is at God's right hand, will plead for them, and finally present them before him, after they shall have conquered sin and sorrow, and death and the grave.

After our Lord and his disciples had landed, the men of the country sent tidings of his coming to all the people in that quarter. And they brought unto him all that were diseased : and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole.

Our Lord is said in the Bible to have gone about doing good. He did good to the souls and he did good to the bodies of men. All his works proved that he was good and merciful, as well as great and powerful. The hand of God was with him. He was the Son of God. In this great and good being I wish you all most faithfully to believe. I wish you to take him for your

Lord and your King. And if you do so, you will find yourselves the better for it, when this world comes to an end. While others, who do not wish to know the Saviour on earth, will be accosted by him thus in Heaven, Depart from me, I never knew you; it will be your happy fate to hear from him this joyful sentence, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.

And now to God, &c.

LECTURE XXXV.

ST. MATTHEW XV. 3, 4.

But he, (that is Jesus,) answered and said unto them, Why do ye also transgress the commandment of God by your tradition: for God commanded, saying, Honour thy father and thy mother; and, he that curseth father or mother, let him die the death.

THE Pharisees were our Lord's greatest enemies. I have told you already who they were. The Scribes too were often joined with them in doing all they could to contradict and oppose the blessed Jesus. These two sorts of people came to him with a question, which they thought would shew him how nice and particular they were in all acts of outward clean-

liness, and therefore, as they wished him to think, in all things belonging to inward cleanliness and purity, the cleanliness of the heart. You all know, I suppose, what I mean by cleanliness of heart. You know what is meant by cleanliness of body. Cleanliness of heart means its being cleansed from all its guilty thoughts and wishes, bad lusts, and bad passions. The Bible promises to the pure in heart that they shall see God: it commands us to prove by ourselves, as Jesus Christ is pure, and tells us, that if we are pure, we shall see Christ in the next world as he is, in all his glory. Now, I cannot tell you too often, that you can never be clean, unless God's Holy Spirit makes you so. This Spirit is given to us at our baptism, and therefore water is used in baptism, to shew us that water cleanses the body, so the Holy Ghost cleanses the soul. I would therefore beg you to pray every day for the Holy Spirit of God to enter into your hearts, and to wash them

from sin, to give them holy desires, good counsels, and just works. Our Saviour tells us, that we cannot see the wind, which you all know is the case: you see what it does: you hear its sound: you feel its force. So with the Holy Ghost. You do not see him: you see what he does by what a good Christian does, when the Holy Ghost dwells in him. The Bible tells us that love, joy, peace, long-suffering, gentleness, meekness, patience, temperance, are the fruits of the Spirit. Therefore when you see a man kind and obliging to others, with an easy and cheerful conscience, hoping and looking for another and a better world, bearing injuries and affronts with good temper, gentle and humble and quiet in his disposition, meek, and not passionate, patient under affliction, temperate and chaste, neither drunken, nor loose and lewd in his behaviour, such a man you would say is governed by the Spirit of God, the Holy Ghost. You see this by his works. Now I wish

you to strive to be all this in reality. The Scribes and Pharisees (for I now go on with telling you what they did) mended outward things. They cleansed the outside, they thought not of the inside, that is, of the heart. They came and asked our Saviour why his disciples did not follow their rules by washing their hands often. It is easier, you know, my friends, to wash the hands than the heart. Our Saviour's answer was: Why do you disobey God's commandment: you mind the rules of men: you do not mind the orders of God. For God commanded, saying, Honour thy Father and thy mother: and he that curseth Father or mother let him die the death. Now the Pharisees had said, that if a man pretended to devote to God what he possessed, he could not take away any part of it to support his father or mother. How wicked and how foolish! God wanted nothing from their hands: their parents did. But it was a mere excuse when they did not wish to provide for their father or mother.

for they still spent upon themselves what they said they had given to God. Well did our Saviour call them hypocrites : deceitful ; drawing nigh unto the Lord with their mouths, and honouring him with their lips, while their heart was far from him. In vain, however, says our Saviour, do they worship me.

You see, my friends, what an excellent religion the Christian religion is. How much of a piece and alike in all which it directs. Do you not, indeed, wish to be real Christians ? It commands us indeed to love God and our Saviour : but it commands us also to love, and honour, and help our fathers and mothers ; it commands us to trust to Christ for our salvation, but it teaches at the same time that the road to salvation lies through the duties of life, even of the most humble life. The poorest slave, who loves and fears his God, who believes and has been baptized in Christ, and studies to do as Christ

says, and who walks his humble round of duty without murmuring and complaining, is in the road to salvation, to honour and glory with his Saviour, though he digs with his hoe all the day long, and lies down at night on his humble bed and under his lowly roof. If his life shew forth the fruits of the Holy Ghost, if his heart be made clean, and his thoughts are full of religious and good things, he will be owned by his Saviour, and angels will welcome him into paradise.

Our Saviour goes on to tell them, that there was no difference between washing and not washing hands: between eating this or that food. It went in at the mouth, and supported the body of man. The things which came from the heart were the things to defile a man. For out of the heart, says he, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things

which defile a man; but to eat with unwashed hands, defileth not a man.

Our blessed Lord now left the country of the Jews, and went into the coasts of Tyre and Sidon—a country inhabited by Heathens, as the Jews termed them. A woman came out of the same coasts, and cried unto him, saying: Lord, have mercy on me, O Son of David. My daughter is grievously vexed with a devil. The devil had, at this time, I have told you, great power over the bodies of men, which power God allowed him, in order to shew people that Christ, who cast him out of their bodies, had more power than he. We are not told in what manner this poor girl was tormented by him: Perhaps he may have thrown her into fits, or he may have deprived her of her senses. In whatever way he troubled her, so it was, that Jesus took no notice of the mother's request. I have told you that Jesus Christ

confined himself entirely to the Jews: he did nothing then for any other people. After he went up into Heaven, his religion was to be preached to all the nations of the earth. His disciples came and besought him, saying, Send her away for she crieth after us. She knew his power too well not to be earnest with him to use it for her poor daughter. Our Saviour thus answered his disciples: I am not sent but unto the lost sheep of the house of Israel. While I am on earth, it has been determined that I should confine myself to the Jews. Those lost sheep must first be attended to. After I shall have ascended up into Heaven, the other sheep, the poor wandering Heathens shall also be called, and as he tells us in another place, they will hear his voice, and be made one fold under one shepherd. However, his good and merciful nature must have made him stop for her: for, by this time the woman came up to him and worshipped him, saying, Lord,

help me. He answered and said, It is not meet to take the children's bread, and cast it to dogs. It is not right, that my mercies should be shewn, just now, to any other people but the Jews. They are the children: the Heathens are the dogs for a time. But she said, going on with the same way of speaking: Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Yes: O merciful Jesus, the children may eat the bread: the Jews are feeling the good effects of all thy mercies: but as the dogs eat of the crumbs which fall from the table, so we, poor Heathens, may share in a small mercy dropped on us sometimes from thee. Our Lord was pleased with her answer, which shewed that she had great faith in him; and said to her: O woman, great is thy faith: under all thy disadvantages, thou hast a great belief in me: be it unto thee, even as thou wilt. And her daughter was made whole from that very hour. With-

out seeing him, or touching him, he spoke the word, and she was released from the torments of the devil.

How much do I wish that the same faith could be shewn by all people, the same faith in the blessed Jesus that he is able to seek and to save every lost soul. Some persons have been pleased to call the slaves Heathens: and so undoubtedly too many of them are. And it would appear as if they wished to remain so. They have no wish to eat of the crumbs which fall from the master's table. They have no desire to have the smallest knowledge of Jesus Christ. The woman of Canaan, though not a Jew, begged Jesus to heal her daughter, vexed with a devil. They have no wish of begging Jesus to drive the devil out of their hearts. They seem to think, if they think at all, that it will be as well with them in the next world, as if they were Christians. Poor ignorant creatures. God have mercy on them, and bring them

to a sense of their danger. The time must come, when Jesus Christ will be preached to them, whether they will hear or not. And if they do not hear, they will feel the power of the devil, not in their bodies, but in their souls, not in this world only, but in hell.

As for those, who have been baptized, it is a very great sin in them, as is the case very often now to forsake the Church for feastings, and riotings, and dances. They have been made children : they make themselves the dogs : they might have eaten the bread : they will not, however, even take the crumbs. They have been called into their Saviour's kingdom : but they prefer the kingdom of the devil, and baptism will be of no more use to them, than water is to the hands, which are made filthy immediately after they have been washed.

This day, my friends and hearers, is

Easter-day. It is kept holy to put us in mind that on this day Jesus Christ rose from the dead. Let us, who are here assembled, close it as we ought. Let us look upon ourselves as having died with our Lord, that is, as having died unto sin. And let us look upon ourselves, this evening, as having risen with him, that is, as having risen with him to a new life. Oh could I but think, that it was so with you all: that you had begun to walk as new creatures, as persons alive from the dead, as people, who were formerly dead in sin, but are now alive unto all that is good, religious, and holy. I should bid you good speed in the Lord: I should tell you, as St. Paul did his disciples, What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

And now to God, &c.

R 5

LECTURE XXXVI.

ST. MATTHEW xvii. 1.

The Pharisees also with the Sadducees came, and tempting, desired him, that he would shew them a sign from Heaven.

AFTER our blessed Lord had finished feeding five thousand men, besides women and children, with only seven loaves of bread and a very few small fishes (which miracle was a proof both of his goodness and power) he took ship, and went into another part of the country. After some little time had passed, his old enemies, the Pharisees, came to him with the Sadducees, and begged him again to shew them some sign from Heaven. The sign they meant was his coming in the clouds of Heaven. This he would not do for them. He had given them proofs enough that he was the

Son of God, and he seemed determined to grant them at present no other. He told them, that he would give them in time, another sign, and that would be his rising again from the grave, after he had lain three days in it. God is not bound to do whatever we ask. He has told us in plain terms in the Holy Bible, that there is a Heaven for good people, and a hell for bad ones; that no one can go to Heaven, who does not believe in Jesus Christ, and live a Christian life; that all sinners, who do not repent and change their lives, will go to hell, and be punished for ever and ever. He has told us all this very plainly by his only begotten Son, Jesus Christ. And Jesus has done enough, to shew us that we cannot do wrong in believing and obeying him; but if we go on, to expect that God will do more for us, will send an angel to convert us, or call us by a voice from Heaven to turn away from sins, we shall certainly be disappointed, and when we rise from the grave, we shall

find it too late to call on Jesus, saying, Lord, save us, we perish. Unless we are Christians, and live like Christians, we shall die in our sins, and perish everlastingly.

Our Saviour left these bad men, and departed elsewhere. In the hurry of going, his disciples had forgotten to take bread with them. Our Lord, who thought very little about the things of this world, but was bent on gaining souls to his heavenly kingdom, now bid his disciples to beware of the leaven of the Pharisees and of the Sadducees. They thought he was speaking something about bread ; but he undeceived them, telling them that they must have seen his power to feed them by a miracle, and that he meant the doctrine and the wrong principles of these people. He meant to bid them take care, and not be hypocrites, unjust and slanderous : not to set themselves in opposition to the teacher of heavenly things, not to love this world

so much as to think but little or not at all of another. While you live here you must do your duties in this world : but remember that you are not to live here always, therefore prepare yourself for that better place, which your Saviour promises. Trust in him and do good : and He, who fed the hungry multitude with bread, will, even now, feed your souls with good and wholesome advice, will wash away their former guilty stains, and will present them to his Father cleansed and made white by means of that blood, which he shed, when he died on the cross.

Jesus Christ now put to his disciples a very particular question. He asked them, whom men said that he was. Every one must have thought him a most extraordinary person. Every one, who heard of the mighty works which he did, or who heard the dumb to speak, the blind to see, the dead to be raised at his command, must have thought him no common person. His disciples told him, that

some thought him John the Baptist, others, one of the prophets risen from the dead. But whom say ye that I am? was his next question. Peter seemed to be beforehand with the rest, and told him that he was the Christ, the Son of the living God. For this answer, our Saviour blessed him, and made him a great promise; telling him, that he would be the first to preach his gospel, and that the gates of hell should never prevail against that gospel—that gospel, which I read to you, my brethren, out of that Holy Bible, that lies there before you. And blessed will every one be, who confesses that Jesus Christ is the Son of the living God: blessed in this world by a quiet conscience, because his sin is pardoned; blessed in the next world, because Christ will raise all true believers to himself in Heaven.

After our Lord went up into Heaven, Peter was the first to preach about him to the Jews, and many believed him. He

was also the first to preach about him to the Gentiles or Heathens, and many of *them* believed. These persons who believed in Christ, formed an assembly of godly and holy people, who are called the Church—not a Church built with stones and mortar, but a set of people believing in Jesus Christ, and taking him for their Lord and master for ever. Such a Church, such an assembly of people will always be found, on earth in the worst of times. Whatever may happen to other assemblies and societies, there will always be, somewhere or other, people who believe in Christ, and are Christians. Against this set of people the gates of hell will not prevail, in spite of every thing, they will hand down their belief from father to child, so that as long as this world lasts, the Church of Christ will last. And at some future time, it will take in more people also, so that all, who live, will be a part of it, and become Christians also. Yes: my

friends, I know that the time will come, I know it, as if I saw it already, for I read it in my Bible, when every body here and every where will believe in Christ. Every slave, even he, who now turns his back on all that I do, will become a Christian. The gospel is now preaching in Africa, and in time every African will be a Christian. The Gospel is now preaching in countries at the distance of thousands of miles from this country, and the people of those countries will in time be Christians. I think, and I hope, and I trust, that I have laid the corner stone in this island. I have, to be sure, built but a little way, not through my fault, but through the fault of others ; but I hope that in time it will be always building. That is, I hope and I pray, that all slaves will be baptized, will learn to believe in and to know their Saviour, and will flock in crowds to hear the good tidings of him, to hear in this holy building, that Jesus Christ died

on the cross to save them from hell: and to learn from other lips, if they should not from mine, how they are to walk and how they are to live, so as to please God, and to be taken at their deaths into his kingdom in Heaven, where it will make no difference, whether they have been black or bond, if they have served the Lord Jesus Christ with all humility of mind. For you must remember, that Christians are of two sorts—Christians in reality and Christians in name. The Christian in name is called so, because he has been christened, but lives like a Heathen, does nothing which Christ orders, and keeps from nothing which Christ forbids. The Christian in reality is he, who has been christened and lives like a Christian, who keeps to the promises made at his baptism, renounces and forsakes all the sinful lusts of the flesh, believes all the articles of the Christian faith, keeps all the holy commandments of God, and prays for God's

special grace to enable him to do so, through Jesus Christ his only Lord and Saviour.

Our blessed Lord now began to open to his disciples the dreadful things, which were coming upon him: the sufferings which he should endure for man's salvation, the death, which he would meet with from his bitter enemies. He tells them, that he must go up to Jerusalem, the chief town of the Jews, and suffer many things of the Scribes and Pharisees, and be killed, and the third day be raised from the dead. Peter could not bear to hear, that all this should happen to a master, whom he loved so well, and could not help crying out, Be it far from thee, Lord: this shall not be unto thee. Jesus rebuked him severely for it, and told him that he talked like one, who had set his heart on the things of men, their glory, their praise, or their riches, and the treasures of a heavenly kingdom,

and not on the glory and the praise of God. Peter did not know at that time, though he knew it afterwards, that the death of Christ was to reconcile man to God, and was to gain for all mankind the pardon of sin, and everlasting life. If he had known this, he would not have spoken so: he would rather have blessed the Holy Jesus, and praised him with his heart and his lips for dying that man might live. In order to shew his disciples, that life was not to be with them a life of ease, and pleasure, of grandeur, and of mightiness (for they certainly expected at first some such things) Our Lord now tells them, If any man will come after me, if any man will be my disciple, let him deny himself, and take up his cross, and follow me. This shews, that we must expect to find this life a life of difficulty and trouble, where we ought not to be indulged in our wishes, but must look for crosses and uneasinesses: where we must deny ourselves every thing, how-

ever pleasant, which is sinful, and bear every thing, however hard, rather than be false to our religion and our conscience, to our God and Saviour. For whosoever will save his life, says our Lord, by doing a wrong thing to save it, shall lose it in hell: and whosoever will lose his life in this world, rather than deny his Saviour, shall find it in the next world, in which life will be life indeed, not like this short and sickly life, but a life of glory and happiness, without pain or trouble. For what is a man profited, says Jesus Christ, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul. For the Son of man shall come in the glory of his Father with his angels; and then, he shall reward every man according to his works. The Son of man is Jesus Christ himself. Let these his words, sink deep into your hearts. Think your souls of so much value, as not to hurt them for the sake of any thing this world

can give you. Oh ! hurt them not, by any wicked or sinful thought or action : for if you should give the whole world, and by so doing, hurt your souls, and lose them in hell, your souls will be losers indeed by the bargain.

And now to God, &c.

LECTURE XXXVII.

ST. MATTHEW xvii. 1, 2.

After six days, Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And his face did shine as the sun, and his raiment was white as the light.

WE come now to a very wonderful and astonishing thing in the life of our blessed Saviour—I mean, his transfiguration, or the change of his bodily appearance for a short time in the presence of three of his disciples. I beseech you to pay the greatest attention to the account, and to all that I shall say about it. And may God give you grace so to listen to this and all other parts

of Scripture, that you may learn so to live, as to inherit, through the merits of Jesus Christ, the glorious kingdom of Heaven.

A certain time had passed after our Lord's conversation with his disciples, of which I told you in my last Lecture, six days we are informed when the blessed Jesus took three of his disciples, Peter, James, and John to the top of a very high mountain, in order that they may be witnesses of his glory. And suddenly, while he was with them, his body began to put on a different appearance. It became very glorious. His face had the heavenly brightness of the sun. His raiment became splendid, and exceedingly white, so white as to surpass every whiteness, which his disciples had seen before. How glorious, how exceedingly bright and splendid must the Lord of life and light now have looked. To add to the wonders of the scene, Moses and Elias were also seen

by the disciples talking with Jesus. Moses was the great captain and law-giver of the Jews—the man, through whom, God delivered the people of Israel from bondage in Egypt. He was a very great, and a very good man. God talked with him out of a bright cloud, as a man would talk with his friend. He led the Israelites on through the Red sea, and through the wilderness, he gave them laws from Heaven, which laws are contained in the ten commandments. He led them as far as the promised land, but was not permitted to enter it with them. It pleased God to take him to himself, in a good old age, in which he had been so blessed, that, as we are told, his eye was not dim, nor was his natural force abated. The Lord took him up and shewed him all the good land, which he was about to give to the children of Israel, and said to him: this is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it to thy seed: I have caused thee to see it with thine

eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, as the Bible tells us, died there in the land of Meab, according to the word of the Lord. This happened about fourteen hundred years before our Saviour came upon earth.

Elias or Elijah was a great prophet, who lived about six hundred years after the death of Moses. He had a great zeal for the Lord, and was a great enemy to wickedness and sin, whether in king or people. It pleased God to take this holy man to himself in Heaven in a way different from that by which others go up to Heaven. He did not pass through the grave. We read in the Bible, that this holy man was talking one day with his favourite disciple, Elisha, and that it came to pass, that, while they were talking, talking we are told about holy things, there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven. This

happened about nine hundred years before our Saviour came on earth.

These two holy men, Elias and Moses, left their seats in Heaven, and came and talked with the blessed Jesus. They talked with him, we are told, about his death, which was to be the salvation of the world—that death which he died, that man might live, that you and I, and all sinners may be saved from our sins, and not be punished everlastingly for them. No wonder, Peter should be so delighted with the glories of this scene, as to cry out to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. He felt so happy, that he could have lived there for ever. But it was not ordered so. For while he yet spake, behold, a bright cloud overshadowed them all; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid; and Jesus came and touched them; and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. The glorious vision had ended: the holy saints had returned to their mansions in Heaven; and the blessed Jesus had again put on that earthly and human appearance, which he was pleased to wear while he sojourned on earth, for us and for our salvation, and covered the glories of his Godhead with flesh and blood like a man.

It seems, in the first place, that the disciples were permitted to see this vision, in order to increase their faith in Jesus Christ. He, the blessed Saviour, well knew that they would suffer a great deal for him and for his religion, and therefore, he gave them the strongest proofs that he came from God: he laid the strongest foundation for their belief, and faith, and

trust in him. The voice from Heaven marked him out as the well-beloved of the Father : angels ministered to him on earth, and saints left Heaven to hold sweet conversation with him.

It also seems probable, that our Lord underwent this change, in order to shew us what bodies we shall have, when we rise from the grave. The Bible tells us, that flesh and blood cannot inherit the kingdom of God. We cannot go to Heaven with these bodies we have on earth. We must be changed. All, who are admitted there, will have bodies suited to the place, glorious, bright, and splendid—the face as the sun, the raiment white as the light. We carry with us on earth a body mortal and perishing : full of pains and infirmities : needing food and rest. Not so in Heaven. We shall be cleansed from all filthiness ; have bodies like spirits : and be glorious within and without. And if our bodies are so changed, what will be our

souls? *They* will shine indeed—shine in holiness and happiness—know no sin—feel no bad lust—but be filled with all that is pure, and holy, and virtuous, and good, and heavenly.

Again. Moses and Elias had been dead for many hundred years : yet we see that though dead to this world, they were alive in the next. Their earthly bodies had gone to dust : their heavenly ones could feel no decay. And we are taught in the Bible, that Christians, who believe and live like Christians will never die—that is, their bodies will go to dust, but they will ascend in spiritual bodies to that blessed place, where Moses and Elias, and all holy people are, where angels are, and where Jesus is now placed, to bring all, who will suffer themselves to be brought, to himself the Saviour of their souls.

Lastly. We learn from this account, given us in the Holy Bible, that Heaven is

not so distant from earth as we imagine. And perhaps angels and saints in Heaven see what we are doing here below—see, whether we are walking in the ways of goodness or of sin—whether we are preparing ourselves for Heaven, or making ourselves ripe for hell. How must they mourn over those, who take the evil way, and plunge themselves into sin and misery! How must they rejoice over those, who follow their holy steps, and tread the narrow path, difficult and steep though it be, which leads through the toils and sorrows of the world to their heavenly abode. Oh! my friends! make a good choice, and as you would wish to live for ever in such glorious company, follow their holy examples in this short and passing scene.

From what I have said to you this evening, I hope you will frequently think of the happiness which true Christians will enjoy, after this world is over. We are all of us so taken up with the things of this world, that, perhaps, we seldom think of

the next: seldom think of those good things, which God has in store for those who love and serve him. This is wrong: for surely this life has trouble enough in it to make us wish that it should not last for ever. Be thankful, that God has in his mercy, opened to us, through his blessed Son, Jesus Christ, a way to that better world which lasts for ever.

But remember, for your soul's sake remember, that Heaven is only for those, who have repented sincerely of their sins, mourn over all their wrong deeds, and are living through faith in Jesus Christ, as new creatures. The voice from Heaven bid the disciples to hear Jesus Christ—to hear and to obey him, for in him, God the Father is well pleased. The voice from Heaven though you hear it not, says the same thing to you: it tells you, repent and be converted and live—live for ever. When sin is tempting you, when the devil is leading you to commit any sort of wicked-

ness, pause, stop a little—think that you hear a voice from Heaven, saying, hear *Jesus Christ*: hear him bidding you to do no sin, to yield to no temptation, to walk as he walked, holy, harmless, and undefiled. And remember, my friends, that if you hear and attend to this voice from Heaven, while you live: you will hear it again, when you rise from your graves: you will hear it again, and hear it saying, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

And now to God, &c.

LECTURE XXXVIII.

ST. MATTHEW xvii. 22, 23.

And while they abode in Galilee, Jesus said to them, the Son of Man: shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

AFTER our blessed Lord had been transfigured, that is, had had his bodily appearance entirely changed, so that his face became as bright as the sun, and his clothing as white and glistening as the light: after Moses and Elias, men who had been dead many hundred of years, were seen talking with him, in their bodies of glory: and after the whole had ended, our Sa-

viour had returned to his usual looks, and Moses and Elias had left him and gone back to Heaven : after all this had passed, of which I gave you a full account in my last Lecture, Jesus came down, we read in the Bible, together with his disciples from the mountain. As they were all going along, he charged the disciples to tell what had happened to no man, till he, their blessed Saviour, was risen from the dead. And our Lord did not wish the Jews to know all this about him, till his resurrection took place. He saw clearly, that, notwithstanding all that he could do, they would not believe in him, and he knew that the more and the stronger the proofs were, that he gave of his being the Son of God, the heavier punishment would fall on those sinners, who still would refuse to take him as their Lord. He seems to have appeared in this glorious shape to the disciples, for their sakes chiefly, and also for the sake of those who should hereafter believe on him through their preach-

ing. The Jews were a hardened, obstinate people. He knew that, and he left them to their deserved sufferings. And they have suffered enough for spurning and refusing the Holy Jesus. May we learn a good lesson from their example! May we learn how terrible and bitter a thing it is, not to believe in the Lord Jesus! God can send dreadful things on a people, who do so badly: he can afflict them in such a manner, as to make them say, in the morning, would to God it were evening: and in the evening, would to God it were morning. Our souls sink within us: the weight of our sins press upon us: our consciences are a burden too heavy for us to bear. Let not this be the case with you, my friends: believe in the Lord Jesus, and you shall be saved; but remember, that you cannot believe as you ought, unless you do as he orders. It is in vain to call on him, and say, Lord, Lord, unless you do the things which he says. Make no long

tarrying therefore, but haste, and take him, him, the blessed *Jesus*, for your Lord and master.

The disciples told Jesus, as he was coming down from the mountain, that they had heard Elias was to come upon the earth again, at the time when the Saviour should appear. Our Lord told them, that that was the case, but that the Elias who was to come, was John the Baptist: that he had come already, and that wicked men had already done to him, as they listed. You know that John came before our Saviour, calling on the people to repent, and to believe in Him, who was coming. You have already heard, that a wicked tyrant, named Herod, had put John to death, because he reproved this tyrant for his sins. And so, said our Saviour, would he himself suffer from that wicked generation. Our Lord knew all that should befall him, and by degrees, prepared his disciples for it all. And all, indeed, who will

live godly in Christ Jesus, will suffer as their master did, will suffer tribulation, and distress, and opposition. This world is not the place, in which God rewards his faithful servants. He has prepared for them a kingdom, which shall never be moved: he has promised them a happiness and a glory in a place, beyond the grave, where the wicked shall never enter, and where the righteous will shine forth as the sun in the kingdom of their Father. Here may be toil and trouble: there will be ease and quietness: here will be sorrow, and sickness and death: there we shall have glorified bodies, and never know what sickness and death are. But remember that these happy places are for them only, who love and serve God through the Lord Jesus Christ. For the wicked there is prepared a pain that never ends, a fire that never goes out: they will suffer for ever and ever. While our Lord and his disciples abode in Galilee, he said unto them,

as we are told, The Son of Man (he meant himself under *this* name) shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. Our Lord was God; he knew every thing that should happen: he knew that he had come down from Heaven on purpose to be killed by wicked men in order to save from their sins those who should believe in him; he knew, that after lying in the grave three days, he would rise again, for death could not have dominion over the Lord of Life. He knew all this, and he told his disciples that it should be so. And so it turned out: every thing he said turned out as he said it: he was killed, and he did rise again. And every thing he tells us will turn out true also. He tells us that all that are in the graves will hear his voice and come forth, they that have done good to life everlasting, and they that have done evil, to everlasting damnation. He tells us this, and we shall find in the course

of time that he has told us the truth. As sure as you all, and I are now living, so sure we shall rise from our graves, and give an account to him of all that we have done, whether good or bad. Then shall we wish that we had loved and served him. How will they, who break his laws, despise his sabbath, and refuse to hear his preachers, wish, but wish in vain, that they had not acted so. Where will the adulterer, the drunkard, and the thief appear? Where will they appear who have hated and despised the Holy Saviour! Grant to us, O Lord, that we may not be found among these sinners, but that we may turn to thee, while we have life and health, and may count all things loss, and dung, and trash, provided we can attain a knowledge of Jesus Christ, and be found in him, clinging to him, holding fast by him, both in life and in death.

Our blessed Lord, we read in the Bible,

now came to the place, where he chiefly abode. The place was called Capernaum. Certain people, the officers of the persons to whom the country belonged, came to Peter, and asked him whether his master did not pay tribute—a tax which every one was obliged to pay, it was said, for the service of the temple. Peter said, Yes, and immediately went into the house in order to tell Jesus. But Jesus knew what was passing, and was beforehand with him, asking him, of whom do the kings of the earth receive custom, or tribute, or taxes? of their own children, or of strangers? Peter saith unto him, of strangers. Then, says Jesus, the children are free. Our Saviour meant, that the temple and every thing else belonged to God, and that he, as the Son of God and Lord of the temple, was of course not bound to pay any thing. However, says he, lest we should offend them, lest by using this right we should make them think evil of us, as disobedient

and unruly, go then to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

You see, my friends, how poor your Saviour was, who was obliged to work a miracle in order to pay a small tax. Poverty therefore, is no proof, that God does not care for us. If the Son of God was poor, we who are poor should not be cast down on that account: nor should they who are rich, despise the poor. God sends riches even to his enemies: but the riches of his grace, his Holy Spirit here, and his presence and favour hereafter, are only for his friends, for them who make God their friend by serving him through Jesus Christ. Whether poor or rich, they are the only happy persons. You see also, how obedient your Saviour was to those

who were in authority over him. He submitted himself to all who had rule and power in the country. Though he was the Son of God, and equal to God, he yet did his duty as a man, and led a peaceable and quiet life, humbly yielding his obedience, where obedience was due. And you must follow his example: you must be obedient to all who are over you, and you must be obedient for conscience sake, as a matter of duty, as a thing in which you will please God. We are all of us placed in different stations of life, and we must do the duties of those stations, whether they be high or low. In the next world we shall receive reward or punishment accordingly as we behave here, for there is no respect of persons with God, and he will deal with all impartially and according to their merits. Be it your care (as you learn in our excellent Catechism) to honour and obey the king, and all that are put in authority under him, to submit yourselves to all your

governors, and spiritual pastors, and masters, to order yourselves lowly and reverently to all your betters, and finally to do your duty and your whole duty in that state of life, unto which God has called you, praying for the graces of his Spirit, and trusting to the merits of your Saviour.

And now to God, &c.

THE END.





